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OUR SUNDAY VISITOR

THE HARMONIZER

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O. S. V. Outlook

LENTEN REFLECTION

"What! Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God and ye are not your own?"—St. Paul.

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The Apostle brings home two very important lessons by his pronouncement.

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The first is that we are not our own. We were not only made by Almighty God, but we were made for a very definite purpose. We are as much His as the house which we have built and paid for is our own. Hence it is a thousand times more wicked to violate His law than it is for people to flagrantly break important laws of the state.

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The other truth which St. Paul emphasizes is that our bodies, being the dwelling place of a spirit fashioned after the very image and likeness of God, become sacred temples. When the soul is clothed with the beauty of sanctifying grace, when it lives a supernatural life, the Holy Ghost lives in it, and therefore also in the body which, on this account, becomes doubly sacred.

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Most sin is traceable to the body rather than to the soul. Prayers are neglected mostly through sloth. Mass-missing is due principally to the inconvenience or the physical difficulty in attending it. The Friday abstinence is broken and fasting neglected because of the body's unwillingness to mortify itself.

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Cursing, swearing, profanity and blasphemy proceed from an unruly tongue. Excess in drinking is not a fault of the soul, but of the appetite, which the body refuses to permit the soul to restrain.

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Disobedience, anger, all sins against the Sixth Commandment, stealing and cheating and robbery, are all sins committed directly by or for the human body, although the soul must pay the penalty for them.

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The wrong doing of the body, whether through the senses of appetites or passions, is, in the last analysis, blamed on the will of man, which is seated in the soul. The will of man, the creature, must be in full accordance with the will of God, the Creator. The soul, being the main part of man, is expected to rule and not to obey.

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We, created only a little less than the angels, reach Heaven by becoming more and more like the angels. We lose Heaven by permitting ourselves to become more and more like the animals, which were never intended for Heaven.

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Therefore, St. Paul tells us that "if we live according to the flesh we shall die; but if by the spirit, we mortify the deeds of the flesh we shall live." The same Apostle asks us to learn from him, who "chastised his body and kept it under subjection."

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Now, since during Lent, Christians are expected to make reparation for their sins is it not clear that the forms of penance proposed by the Church, namely, fasting, prayer, alms-giving, are the best suited to bring man to a realization that he must purify the house of the soul, the temple of the Holy Ghost?

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During this Lent we who profess to be children of God and to be versed in the science of the saints, should fast or deny ourselves to make atonement for our own past misdeeds, should pray that the worldly-minded might be brought to their senses, and give alms for the promotion of God's interests and for the relief of the poor in these hard times.

A Friend of St. Joseph Offers A Good Suggestion

WE are in receipt of a letter from an ardent devotee of St. Joseph, who believes that "going to Joseph" for help will end the business depression in our country. We would suggest that in all public and private Novenas to the patron of the Universal Church relief of present material needs be included as a very special intention.

Our readers will be interested in the following letter:

"Dear Bishop Noll:

"I am an ordinary working man with a burning love for St. Joseph and the spread of his devotion in our country. I have never been refused any favor asked. If my plan is logical, would you please encourage it to those under your charge?

"As of old, during the time of the famine all the people in want were told to go to St. Joseph. At the present time our country is fighting the greatest famine in the history of the world with no solution. Instead of our graneries as of old being filled, our banks are. In my mind Almighty God through this means (the depression) wants to show His great love for St. Joseph as head of the Holy Family and protector of all families, and wants the people of our country "to go to St. Joseph." This is the only solution that will overcome the terrible depression. St. Joseph is not known in this country; hence my plea to the clergy of the United States to make this wonderful Saint better known and honored as head of the Holy Family. If each Catholic were encouraged to say special prayers to St. Joseph, for instance, seven Paters, Ayes, and Glorias, and the enclosed prayers daily in honor of his seven Joys and Sorrows, I firmly believe that the terrible depression would give way through this means, and the Grace of God would come again upon our land.

"Religion again needs a stimulant as in the time of St. Francis of Assisi, and I know of no better way than "To go to St. Joseph." He is the solution of our problem, if we give him, in our country, his honored position as head of the Holy Family and Patron of the Universal Church. Only a united and heroic effort on the part of every priest and every Catholic periodical in our country, by making him known, and advocating this wonderful devotion honoring St. Joseph's Joys and Sorrows in a National Novena and Triduum prior to the Feast on March 19, will restore peace and order to our Church and Country. If we, as Americans, prove to the world at this time that St. Joseph is truly the head of the Holy Family, he in turn will solve our great national problem and

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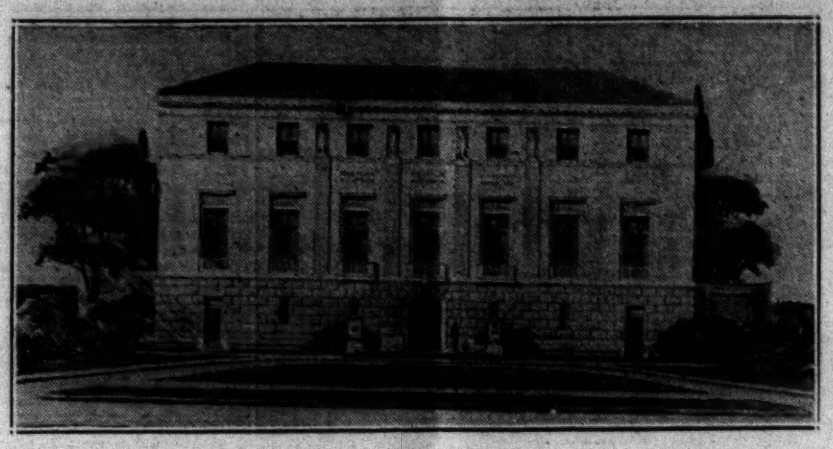
Will Be New Home for Apostolic Delegations to the U. S.



The architect's conception of the edifice which is to be erected in Washington, D. C., for the Apostolic Delegation to the United States. The edifice follows the Roman villa type of architecture and is to be topped with a roof of rose tile. The design has been characterized as one that avoids austerity, and is simple but warmly beautiful. The plans have been prepared under the direction of Frederick V. Murphy, who holds the chair of architecture at the Catholic University of America. The site selected for the structure is in an exclusive residential section of Washington, where, in recent years, many foreign governments have erected magnificent new embassies and legations.

Impressive Funeral Services Are Held For The Rev. R. E. Kelly

Associate Editor Is Extolled by the Most Rev. J. F. Noll, D. D.

IMPRESSIVE funeral services, at which the Most Rev. John F. Noll, D. D., Bishop of Fort Wayne, and editor of OUR SUNDAY VISITOR, officiated, were held Tuesday morning, February 23, for the Rev. Robert Emmet Kelly, associate editor of OUR SUNDAY VISITOR, at St. Mary's church, Huntington, Ind., at which church Father Kelly also served as pastor. More than one hundred and fifty members of the clergy and hundreds of Father Kelly's parishioners and friends attended the services.

Father Kelly had been called to his reward on the previous Friday at St. Elizabeth's hospital, Lafayette, Ind., after having suffered an illness of about ten months. Death came as the result of a weakened condition brought about by a series of heart attacks.

In his address delivered at the obsequies of Father Kelly, the Most Rev. Bishop compared the priest's ministry to the ministry of Christ, and said in part:

"As the Father has sent Me, I also send you" (John XX, 21).

"These words of our Divine Savior, addressed to His Apostles on the day of His Resurrection, define the purpose and the commission of the Christian ministry, a ministry identical with that of Christ Himself.

"We need only to determine the purpose of Christ's mission to know the mission of His priesthood, of which it was to be a continuation.

"A thousand years before His coming David declared that Christ would be a priest, and a priest forever. Five hundred years before His coming the Prophet Malachy declared that from the 'rising to the setting of the sun, in every place, there would be sacrifice' among the Gentiles, or those who would offer the principal field for the Christian ministry. St. Paul declared that the ministry of Christ was characterized particularly by the altar: 'we have an altar.' He understood that the words addressed by the Savior at the Last Supper. 'Do ye this in commemoration of Me until I come,' commissioned the Apostles to offer the unbloody sacrifice of the Last Supper wherein Christ would be a priest forever according to the order of Melchisedek.

"The priest's first mission is to further the honor and glory of God. Next in importance is the application of the merits of Christ to individual souls for the remission of their sins and for the promotion of their sanctification. Christ came, He said, to call the sinner to penance, and on the day of His Resurrection He commissioned His Apostles to pardon sinners in His name, 'whose sins you shall forgive they are forgiven.' Just as the leper, whose disease was a figure of sin, was obliged to present himself to the priest of the Old Law to be declared clean, so the individual sinner in the New Law was to go to the priest for the reception of the Sacrament of Penance through which sins are forgiven if the penitent be otherwise properly disposed. This has been the practice in four-fifths of the Christian world since the time of Christ.

"In one-fifth of the Christian world the clergyman is called a preacher; in four-fifths of the Christian world he is called a priest. Preaching was to be one of the functions of the ministry of Christ, but not the principal function. He was commissioned to preach, to teach the nations, to baptize, to forgive sins, to give the people their daily spiritual bread, to do everywhere in commemoration of Christ what He did at the Last Supper.

"Christ came to be 'the way, the truth and the life' for men, and the priest's life is consecrated to the same purpose. He must show the way to Heaven to people by his example, teach the truth of which Christ came to give testimony and to administer the sacraments, the sources of supernatural life.

Tribute to Departed

"Father Kelly, over whom these obsequies are held, understood the mission of the priesthood, and conscientiously performed its duties. He possessed many traits of the Divine Master. He loved the little children; he had great sympathy for the suffering; he never tired of work; he left no opportunity pass of reclaiming the sinner; he fostered attendance at frequent Communion; he cultivated vocations to the priesthood and sisterhoods; he loved to instruct the convert.

"The wish of his Bishop was always law to him. His parishioners were one

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The Catholic Layman And His Mass Missal

Chapter XVIII--The Offertory

(By The Rev. Paul Bussard, Editor of the Leaflet Missal)

THE first prayer of the Offertory is a song. It is called the Offertory Verse or Chant. It is rather short but it has a long and interesting history.

It was formerly the song sung by the choir while the worshippers brought their own gifts for the Sacrifice. They were, of course, the gifts of bread and wine. The celebrant received them at the altar, selected enough bread and wine for the Sacrifice, and the remainder was given to the poor. While the people came to and went from the altar in procession, the choir sang the verse.

There are two such processions and two such songs for procession in the Mass. One of them is at the Offertory, the other at the Communion. In the first the people came in procession to give. In the other they came to receive.

Now, this is very important because the entire action of the Sacrifice consists in giving and receiving. Just as the Mass of the Catechumens, as we learned, consists, first, in giving praise and attention to God, and secondly, in receiving instructon, so the Sacrifice consists in giving to God first and then in receiving. And when one understands well what one gives and what one receives, one is well on the way to a good comprehension of the Mass.

We have to a great extent forgotten about giving; and I should imagine that you would hesitate about answering if I should ask what it is you give. This is partly due to the loss of the old Offertory procession.

When people walked to the altar and laid upon it their own personal offering of bread and wine, they must have understood that the giver went with the gift. And that is precisely our share in the Sacrifice. We ourselves offer the gifts of bread and wine just as surely as did our forefathers who walked in procession. And we who give go with the gifts. The gift stands for the one who gives.

In fact many theologians say that the reason our Lord chose bread and wine as the material of the Sacrifice was because they so completely symbolized the life of man; that, being food and drink of universal use, they stand for the life of man the world over, since that life is nourished and strengthened by such food and drink.

At any rate the Christian is involved in the Sacrifice of Christ. The Christian goes with the gift. He is not at Mass to witness something. He is there in union with Christ to be lifted up from the earth with Him. The Christian's gift is himself.

One might well ask what is meant by giving oneself. How can I "give myself to God," or how can I "be lifted up with Christ?"

These are not rhetorical phrases. They are quite sober in truth and they have innumerable meanings and uncountable applications. It does sound rather impossible to say that the Christian must offer himself to God with Christ. But if one says that one gives praise to God, that is easy to understand. To say the Christian must give adoration to God, simply means that the Christian must adore God. But adoration is part of the Christian, in that it is one of the noblest activities of his soul. When the Christian adores God, he is giving part of himself, so to speak, to God.

What is true of adoration is true of praise and honor, gratitude, faith, hope, love, sorrow. These are activities. One might equally say that the Christian must give his body and soul and mind and heart to God. He gives his body to the service of God. He gives his heart over to the love of God, and witholds it from the sinful love of creatures. When he gives his will to God, that means that he will not give his will over to disobedience. It simply means that he will do what God wants done.

The task of offering oneself to God is very difficult to accomplish. No one can do it once and have it forever done. I dare say no one, except Christ, has ever done it perfectly.

And there in part lies the reason for the infinite perfection of the Sac-

(Continued on Following Page)

Divorce Is Called The Greatest Evil of Our Day

(Address delivered over "The Church of the Air" by the Editor of OUR SUNDAY VISITOR).

PART I

DIVORCE, with its attendant consequences, must be characterized as the greatest among flagrant evils of our day.

It is a rapidly growing evil, especially in this, our country.

It is an evil, which strikes at the very root of orderly society, because it destroys the home.

It is an evil, which after severing the most sacred of all bonds, clears the way for adulterous unions.

There are at least 12,000,000 divorcees in the United States today, numerous among them having been married and separated several times.

There are likely 10,000,000 children who have been robbed of the affection and support of one or both parents, to whom they owe their very existence, to whose love and protection they are entitled even by a law of nature.

Three thousand courts are officially commissioned to separate husband from wife, to tear away children from at least one parent. Yet the marriage certificates issued by County Clerks still refer to the union as "Holy Matrimony."

People were horrified a few years ago when a Denver jurist advocated "trial marriages." Between the breakable marriage, with which we have long been acquainted and the "trial marriage" there is not much choice unless it be in favor of the latter because in it there are usually no children whose rights can be violated. Both forms "cry to Heaven for vengeance," because the Lord has declared that a marital union which is not indissoluble is no marriage at all, that a valid marriage may not be "put asunder" by any human power.

"Trial marriage" may be a new name, but it does not describe a new thing. For many years nearly all marriages among Americans as far as the state is concerned, have been "trial marriages." Not only may a divorce be easily obtained in all but one of our commonwealths, but some states have recently given official encouragement to a divorce traffic, actually inviting the unhappily married in other states to move into their area for a few weeks for the sole purpose of being divorced rapidly and cheaply.

The country over, in the year 1887, there was one divorce for every seventeen marriages; in 1906, one divorce for every twelve marriages; in 1928, one divorce for every six marriages. If the ratio should continue to increase at this pace it will not be long until there will be a divorce for every marriage. Some courts have a record now for one divorce for every three marriages.

Chicago's record is by no means one of the worst, yet in the year 1929, families were rent asunder at the rate of one for every fifty minutes of the day and night.

The facility with which divorce is procurable among us creates most of the evil for which it is offered as a remedy. If those entering marriage may regard the contract as breakable at will, if their union may be regarded as a mere companionate arrangement, then evidently there will be frequent misunderstandings, quarrels, and there will be little hesitation on the part of the married people about accepting attention from others. Most divorces are granted because these unpleasant things exist in married life. But do they not exist principally because they open the way to separation and a new marriage? If the law allowed of no absolute divorce, there would be more care on the part of people in the selection of their partners for life; there would be more mutual good will and forebearance after marriage; and resignation to the fact that no other person could come into his or her life would make both man and woman more congenial.

Our courts, and even our statesmen, who are responsible for divorce conditions in the United States, do not take into account the rights of children when a dissolution of marriage is sought. If there were only one child affected by every divorce, it would mean that there would be 200,000 children affected annually in the United States, 200,000 children sep-

(Continued on Following Page)

The Popes and The Holy Name Society

BY A. MATRE, K. S. G.

(Past President of the United Holy Name Societies of the Archdiocese of Chicago.)

POPE PIUS II. A. D. 1458-1464.

POPE PIUS II. occupied the See of St. Peter A. D. 1458 to 1464. Under his pontificate and earlier life the following events of interest to the Holy Name Society are worth recording.

Pius II was converted through the power of the Holy Name. He changed his frivolous manner of living, became a priest of God, and Vicar of Christ. He owes his conversion to a sermon preached by the great Holy Name Apostle, St. Bernardine of Sienna, who displayed the emblem of the Holy Name—I-H-S which he devoutly kissed. He later sought Bernardine's advice in spiritual matters and became one of his ardent followers.

Pius II took a prominent part in the canonization solemnity of St. Bernardine in Rome and wrote a beautiful account of the same in his autobiography.

As a disciple and admirer of St. Bernardine, he encouraged the latter's preaching on the Holy Name. In his writings he says: "All Rome flocked to hear Bernardine's discourses. He frequently had Cardinals and some-

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WHAT IS THE ANSWER?

A Series of Questions and Answers by the Rev. Patrick O'Connor, M. A., St. Columbans, Nebr.

1. How does Christ continue His work of teaching, ruling and ministering to men in spiritual affairs?
2. By what principal means does Christ minister to men's souls through His Church?
3. What is a Sacrament?
4. How many Sacraments are there?
5. What are the names of the Sacraments?

Answered on following page.

Around The World In Ten Minutes

War On Prejudice Is Carried To Washington

WASHINGTON, D. C.—The country's first national conference aimed at the eradication of religious prejudice and the promotion of mutual understanding among faiths is to be held in Washington, D. C., March 7 to 9 under the auspices of a distinguished committee of Catholics, Jews and Protestants, with a long list of nationally known speakers on the three-day program. Newton D. Baker of Ohio is to be the final speaker on a national radio hook-up, and President Hoover has been invited to open the conference at the New Willard Hotel on March 7. The general theme of the conference is "Religious Liberty and Mutual Understanding."

The list of 100 sponsors and advisers of the National Conference carries the names of some of the outstanding leaders in American life, including ex-Governor Alfred E. Smith of New York; Owen D. Young, President Nicholas Murray Butler, of Columbia; Mrs. Franklin D. Roosevelt; Ogden L. Mills, Secretary of the Treasury; ex-Ambassador Henry Morgenthau, and Chief Justice Hughes.

The list of those who have already signified their intention of attending the first National Seminar assures a notable series of discussions in the very heart of the nation, with millions listening in on two great radio hook-ups through the courtesy of the National Broadcasting Company. The first nation-wide radio hook-up will come on the first afternoon of the meeting between 4:15 and 5:15 Eastern Standard Time, with these noted speakers:

The Rt. Rev. James E. Freeman, Bishop of the Protestant Episcopal Diocese of Washington, on "My Expectations of the Seminar."

The Rev. Dr. Francis J. Haas, Director of the National Catholic School of Social Service, Washington, D. C., on "The Values of Community Cooperation."

Rabbi Abram Simon of the Washington Hebrew Congregation on "The Significance of the Inter-Group Movement."

Among the national religious leaders who will participate in the U-table discussion are Bishop Francis J. McConnell, President of the Federal Council of Churches; the Rev. Dr. John A. Ryan, Director of the National Catholic Welfare Council, and Rabbi Louis Mann of Chicago.

Vatican Bans Novel: "Les Bacchantes" Obscene

VATICAN CITY.—The Sacred Congregation of the Holy Office has placed on the index of forbidden books a new novel entitled "Les Bacchantes," written by Leon Daudet, leader of the Action Francaise movement, and published by Ernest Flammarion in Paris.

The decree forbidding all Catholics to read M. Daudet's latest literary effort, signed by Pope Pius, states that the novel is "extremely obscene," and therefore falls under Paragraph IX of Canon 1399 of the canon law.

Bishop of Sonora Accepts Law Limiting Priests

MEXICO CITY.—Although official corroboration from the Catholic headquarters is lacking, it is reported Msgr. Navarette, Bishop of the State of Sonora, has followed the precedent set by the Archbishop of Mexico, Pascual Diaz, in the Federal District and named the sixteen priests allowed to officiate within his bishopric following restrictive legislation permitting only that number.

It is believed here that prelates of other outside States will soon adopt a similar course, thus ending the most recent Mexican State and Church controversy.

Cardinal Confers Miter On Bishop Bona

CHICAGO, ILL.—The consecration of the Most Rev. Stanislaus Vincent Bona, native Chicagoan, as Bishop of Grand Island, Neb., took place recently in the Cathedral of the Holy Name in the presence of 650 members of the Catholic hierarchy and clergy.

Cardinal Mundelein presided at the ceremonies, assisted by the Most Rev. Paul P. Rhode, Bishop of Green Bay, and the Most Rev. Francis Martin Kelly, Bishop of Winona.

The Most Rev. M. J. Sheil, auxiliary Bishop of Chicago, preached the consecration sermon. The Rt. Rev. Msgr. Thomas P. Bona, brother of the new Bishop, was assistant priest.

Nevada Divorced 5,273 In 1931; Increase Was 2,555

RENO, NEVADA.—A total of 2,555 more divorces were granted in Nevada in 1931 than in 1930, according to compilations of the Board of Health. Divorces totaled 5,273, while marriages numbered 7,751, an increase of 1,662.

The latter record was due to hundreds of couples coming from California on account of the five-day wait required there between application for a license and its issue.

Births showed a decrease of 112 during 1931 while deaths increased by 275.

Holy Tapestry Slashed In Church Of Nativity

BETHLEHEM.—A priceless tapestry depicting the Childhood of Christ in the Church of the Nativity was slashed with a knife recently in the absence of the usual police guard.

The Church of the Nativity, built over the manger in which Christ was born, is visited by many thousands of pilgrims every Christmas. The tapestry was presented to the church by France in 1674.

The Rev. Fulton Sheen Sees Revolt Against God

NEW YORK CITY.—The tide of rebellion against law and order that is sweeping over the world today has its source in the rebellion of the leaders of nations against the authority of God, manifested by their indifference to Him, the Rev. Dr. Fulton J. Sheen, of the Catholic University, declared recently.

"At the present time no practical, definite cognizance of God is taken by the heads of nations," Father Sheen said. "You need only look at the peace conference to see that. The result is that the citizens of the nations of the world, having discovered their leaders are not serving God, have said, 'If you will not serve your Master I will not serve you.' This is the cause of all the want of accord between citizens and governments. We can never expect any genuine respect for law and authority unless their representatives serve their God, unless kings serve also their King of kings."

Bishop Of the Eskimos Consecrated In Montreal

MONTREAL.—In the presence of high ecclesiastical dignitaries and representatives of the Dominion Provincial and municipal governments, Msgr. Arsene Turquetil, for thirty years religious guide to 7,000 Eskimos in the far reaches of the Arctic, was recently consecrated Apostolic Vicar of Hudson Bay in St. James' Cathedral.

Bishop Turquetil's diocese, an area of 1,500,000 square miles of Arctic waste, is to him a field of consuming interest. He has learned the Eskimo language so thoroughly that he has been able to translate into their script prayerbooks and catechisms. His gift for invention was demonstrated when he constructed a typewriter upon which to type the books for distribution among the natives.

He has taught the Eskimos better methods of catching fish. He was the first man to broadcast a talk in the Eskimo language. The radio sending and receiving instruments he built himself. He is a cook, blacksmith, carpenter, mechanic and air pilot. His work as a philologist has brought him distinction. With Dr. J. Cooper of Washington he has collaborated in the publication of a review called "The Primitive Man."

Bishop Turquetil was born in Normandy, France, in 1876. In 1899 he was ordained an Oblate Father. In 1900 he came to Canada as one of a group of missionaries and since then has devoted his life to ministering to the Eskimos.

Moral Standards Are Said To Be Declining

NEW YORK CITY. — Modern standards of right and wrong are changing for the worse, because of little recognized effects of the modern system of education, of the press, and of motion pictures, the Rev. John Carter Smyth declared recently in a sermon at St. Vincent Ferrer Catholic church.

"The popular system of education is one source of disintegration. The teaching of religion is officially and actually forbidden in some countries, though there seems to be very little restraint put upon the college or university instructor who turns dogmatist concerning the existence of God, and the supernatural foundation of Christian morality.

"The exaggerated press has its responsibility in the disintegration of the mentality characteristic of the time. Religion requires thoughtfulness and reflection; and the popular press, recognizing the human aversion to thinking, writes shorter and shorter articles. Unless the news be of a scandalous nature the request is for a four-inch article.

"The motives of a certainty are a compelling force in the formation of the modern mind. The movie is, though it need not be, a chief factor in the production of a complete psychological disarray. It tends to destroy the intelligence, though it could educate it; it interferes with memory, though it could assist it; it wreaks disaster on the imagination almost incalculable; and weakens the will to an extraordinary degree."

Christians In Germany Unite To Fight Atheism

BERLIN, GERMANY.—The Catholics and Protestants of Germany are presenting a united front against Bolshevism and Atheism. The joint commissions in its first report, presented by Dr. Algermissen, dealt with

(Continued on Following Page)

A FRAUD EXPOSED

According to a notification received from a pastor in the Diocese of Fort Wayne, priests and Sisters are being victimized by a man representing himself as J. Mennies Van Zandt, who offers to give piano recitals under Catholic and other auspices. He represents himself as a nephew of Cardinal Gibbons and is reported as extremely adroit in borrowing money for the proposed purpose of obtaining music for the recitals he is to give. He is denounced by the official publication of the Iowa Knights of Columbus and Councils of the Knights of Columbus in Indiana are likewise warned to beware of him. He reports himself as a member of the Knights of Columbus of Baltimore, Md., but records fail to substantiate this claim.

Editorially Speaking

The Editorials appearing in this column are written or selected by the Diocesan Editor.

DEEPER ASPECTS OF CRIME

Despite the fact that the Hoover commission on law enforcement found that lawlessness and crime in the United States are attributable principally to native-born stock, and not to the foreign-born, and that recent statistical studies such as those of the Prudential Insurance Company and of Professor Kenneth E. Barnhart of the sociology department of Birmingham-Southern College, bear out this finding to an astonishing degree, the legend doubtless still widely prevails that the activities of foreign-born racketeers and gangsters sum up America's appalling problem of crime.

This latter is, of course, a lamentably superficial view of the matter. The conditions which produce crime, principally no doubt environmental factors such as unfavorable home influence, lack of education, want of religious ideals and teaching, are as prevalent among the native-born population as among the foreign-born, or indeed more so, judging from the high homicide rates in cities in which the native-born population greatly predominates.

The lowest rate of homicide, Professor Barnhart has pointed out, is found in the Eastern cities, the Western cities having only a trifling rate, the Middle Western cities having a rate approximately twice that of the Eastern and Western cities, and the Southern cities having the highest rate of homicide of any section in the United States. The rate in the South, Professor Barnhart continues, is nearly three times greater than in the Middle Western cities and more than five times greater than in the Eastern or Western cities. Other studies tend to show that this condition in the south is not principally due to the colored population, and in fact the colored population in the North is not notably more addicted to homicide than its white neighbors.

Gang murder is rampant in Chicago and New York, as well as in other metropolitan centers, so much so that the existence of racketeering is a positive menace to civilization. But it is extremely significant that in the number of killings in proportion to population Chicago is fortieth among 174 cities, and New York is seventy-eighth. These statistics should be sufficient to direct the attention of the American people to fundamental, underlying causes of crime, rather than to a consideration of superficial racial differences which give rise to prejudice and hatred.

Increasing lawlessness and crime, and increasing divorce, appear to be the principal outward manifestations of general conditions of life, such as unsound economic organization, want of education (or as often as not false education), the lack of deep-rooted religious convictions, and hypocrisy in public life, all of which must be rectified by worthy leadership if the nation is to cope successfully with these problems and go forward to a more equitable and enlightened society.

Priest Who Began Truce In Shanghai Noted In Far East

(Continued from Page One)

aged Chinese who had been abandoned, weeping, terrified children, and other helpless individuals who knew not where to turn to seek help.

At the beginning of the battle Father Jacquinot did not cease his search through the narrow streets of his parish for children, the unfortunate, the wounded, and the forgotten old people. M. Albert Londres, special correspondent at Shanghai for the Journal, gives us this picture of Father Jacquinot:

"Father Jacquinot wears glasses; his beard is not the classic beard of the missionary, it is trimmed. He lacks one hand.

Moved About Parish

"Despite the battle, he moved about his parish constantly. He rapped at the doors of his parishioners. When they recognized his voice some answered. There still remained the people of Chapei. He found nine children, almost dead from hunger and fright, quaking and hidden in the ruins of a house. The eldest was 11. For the last two weeks, in one of the largest cities of the world, all those who ordinarily would be the object of the attentions of humanity—children, the sick, the aged—remained under the cross fire of two armies, which, let us not forget, are not yet officially at war."

Through the efforts of the priest and the officer, during the four hours' reprieve, about 5,000 people—women, children and old men—were taken from the ruins of Shanghai and led within the International Concession.

PROVIDENCE ORDER CLASS INCLUDES 6 FORT WAYNE GIRLS

Five Fort Wayne young women who left the city one and one-half years ago to enter the novitiate of the Sisters of Providence at St. Mary-of-the-Woods, Vigo county, Ind., were among the number of novices taking their first vows at impressive services held Tuesday morning, March 1, in the conventual chapel. It was also the occasion of the semi-annual reception of postulants admitted as novices who were invested in the holy habit and given their name in religion. This class included one from Fort Wayne. All were former students at St. Catherine's academy and members of St. Patrick's church.

The novices taking their first vows were: Sister Alice (Monica Friend), daughter of Mr. and Mrs. Joseph Friend, 240 West Leith street; Sister Mary Huberta (Ethel Rauner), daughter of Mr. and Mrs. Hubert Rauner, 2215 South Barr street; Sister Alice Gertrued (Catherine Bruns), daughter of Mr. and Mrs. William Bruns, 2627 Holton avenue; Sister Catherine Ann (Catherine Muldoon), daughter of Mr. and Mrs. Albert Muldoon, 131 West Leith street; Sister Laurentine (Martha Clemm), daughter of Mr. and Mrs. George Clemm, 307 East Butler street.

Miss Rita Higgins, daughter of Mr. and Mrs. Edward J. Higgins, 3927 South Harrison boulevard, was the local candidate invested in the habit on Tuesday and will be known in religion as Sister Marie Carita. She attended St. Mary's College two years after graduating from St. Catherine's academy, Fort Wayne, and entered the novitiate of the religious community last September. With the exception of Miss Clemm, who was a sophomore, all of the young women named were members of the Class of 1929 at St. Catherine's.

CHAPLAIN OF HOSPITAL HEARD BY SODALISTS

A travelog on the West Indies given by the Rev. Patrick M. Butler, chaplain St. Joseph's hospital, Fort Wayne, was an interesting feature of the Presentation meeting of St. Agnes' sodality of St. Peter's church, Fort Wayne. The meeting was conducted Monday night in the sodality council room in the school. Father Butler especially emphasized the island conditions of Dominica and Trinidad. The social period was devoted to a program honoring George Washington. The spirit of 1732 and 1932 was aptly portrayed. A "Mission Meeting" is scheduled for March.

HONOR STUDENTS AT SACRED HEART ACADEMY

The regular monthly program was given Monday after school for the Sisters and students of the Academy. Following the entertainment of readings and songs, the general averages for the month of February were read. Those attaining the highest averages were, as is the custom, placed on the Honor Roll. The list: J. Morton, St. Louis; J. Turek, Chicago, Ill.; E. Lethbridge, New York City; J. Till, F. Waters, K. Till and R. Keller, all of Fort Wayne.

FORT WAYNE DISTRICT NEWS

CORRESPONDENT:
Miss Helen May Irwin
Care Journal-Gazette
Fort Wayne, Indiana

Fort Wayne Brevities

ST. ANDREW'S PUPILS OBSERVE BICENTENNIAL

Two playlets, "Washington's Picture," by the fifth and sixth grades, and "All Honor to Washington," by the third and fourth grades, featured the bicentennial program given by the pupils of St. Andrew's school, Fort Wayne. The exercises were held in the parish auditorium under the direction of the Sisters of St. Francis, faculty of the school, and were attended by the pastor, the Rev. Henry A. Hoerstmann, and the parents of the students.

Sylvester Enderle opened the program with an address, "Homage to Washington." Girls of the seventh grade entertained with a song in honor of the patriot. A dialogue, "Not Like Washington," was followed by readings and a playlet by the first grade. Third and fourth grade pupils gave a sketch, "Ghosts of Bygone Days," the flag ritual and readings. Madeline Hoevel gave a reading entitled, "Washington's Birthday."

Other numbers on the program included: "Dashing U. S. Marines," by the eighth grade; a reading by Elsie Christie; "Coonville Chorus," by the sixth and seventh grade boys, and the singing of "The Star Spangled Banner" by the entire group of students.

GIVE SOCIETY MUSICAL PROGRAM AT ACADEMY

Featured by an attractive program of 17 numbers, St. Augustine's Academy Musical society, Fort Wayne, held its monthly meeting in the music studio of the academy Thursday, Feb. 25, at 3:00 p. m. The program was appropriate to the Washington bicentennial and included vocal and instrumental musical selections and readings. After the exercises refreshments were served with the Misses Angela Dyk, Betty Peil, Mary Jane Hilker, Ann Abbott and Rita Lassus in charge. The next meeting is scheduled for March 16 at which the entertainers will be Misses Josephine Balsamo, Beatrice Benanti and Angela Dyk.

ST. JOSEPH'S ROSARY SOCIETY HOLDS SALE

Announcement is made of a home bake sale to be held at Wolf & Dessauer's department store Saturday, March 5. It is conducted under the auspices of the Rosary Socoety of St. Joseph's church, Fort Wayne, and is for the benefit of the church. Members in charge are: Mrs. P. S. O'Connor, Mrs. Thomas Gorman, Mrs. Thomas Murphy, Mrs. E. J. McGrath, Mrs. C. P. McAfee, Mrs. C. A. Reiz, Mrs. Jerry Crowley, Mrs. Robert Reardon, Mrs. A. D. Palmer, Mrs. Henry Dierstein, Mrs. Edward Parisot and Mrs. Arthur Rauner.

The Rev. Charles F. Girardot, pastor St. Joseph's church, and the members of his general committee on arrangements are furthering plans for the spring festival to be conducted in the parish auditorium April 22-23. Meetings are being held at the parochial residence and the several committees to serve for the festival will shortly be announced.

INTERNE AT HOSPITAL GIVEN FAREWELL PARTY

Under the direction of Prof. M. Velkoff, of the department of roentgenology and pathology, and the Rev. Patrick M. Butler, chaplain at St. Joseph's hospital, Fort Wayne, the interne staff of the institution entertained with a farewell party Tuesday night, honoring Dr. Martin Ryan, who has gone to New York City to continue his work in surgery.

Among the speakers were Dr. Joseph Lill, who gave a graphic resume of his early surgical training in Vienna, and Dr. Edward Behneke, of Milwaukee, Wis., who discussed the relation of Moungopyrtygosperma to the general practice of medicine. Refreshments were served.

CONDUCT MISSIONARY MEET AT ST. PATRICK'S

Members of the Belle Lennart Missionary society held their March business meeting in St. Patrick's parish lyceum, Fort Wayne, at 2 o'clock Wednesday afternoon. Mrs. Frank C. Graffe presided at the session at which a report of the activities in February was submitted. The ways and means committee, of which Mrs. William White is chairman and Mrs. Dennis Monahan, vice chairman, was in charge of the meeting. Notable work among the needy of the city is being done by the society, its members also assisting home and foreign missions.

ST. ANDREW'S PARISH MEMBER IS STRICKEN

Mrs. Lydia Rose, 57, a well known member of St. Andrew's church, Fort Wayne, died suddenly at 9:00 o'clock Monday morning at her home, 2217 New Haven Ave., of cerebral apoplexy. Mrs. Rose was apparently in good health until 6:30 a. m., when she was stricken. Deceased was born in Arcola and had lived in Fort Wayne eleven years. Surviving are the husband, Frank Rose; a son, Paul, of Fort Wayne; two brothers, Fred Falgar of Arcola and John Falgar in California; two sisters, Mrs. John Welkin and Mrs. Elizabeth Coleman, Fort Wayne; and a half-brother, Christian Falgar, in California. The funeral was held Wednesday morning at 9:00 o'clock at St. Andrew's church, the Rev. Henry A. Hoerstmann officiating.

SOCIETIES TO PROVIDE ST. PETER'S WINDOWS

Associated Sodalities of St. Peter's church, Fort Wayne, at a special meeting conducted after the Sunday evening holy hour unanimously decided to raise a fund this year for the installing of storm windows in the church, if possible by next winter. The meeting was largely attended and the plan met with enthusiastic approval. Shortly after Easter the initial entertainment will be given to inaugurate the window fund.

RECTOR GIVES SERMON; VESTED CHOIR HEARD

Heaven, the destiny of the soul, was considered by the Rev. Thomas M. Conroy, Fort Wayne, in his Sunday morning sermon at the Cathedral of the Immaculate Conception, the rector emphasizing the importance of utilising the means of securing eternal salvation. He addressed a capacity congregation at the High Mass celebrated by the Rev. Michael Andrew Chapman at 10:30 o'clock.

Prof. Roch E. Magnan, presiding at the console, an excellent musical program was given by the Cathedral vested choir of men and boys. The "Missa de Angelis" (Mass of the Angels) in Gregorian Chant, was sung. "O Jesu Dei Vivi" (Guiseppi Verdi) was the Offertory selection by George Panas, Joseph Orth and Leo Overmeyer. Cherubini's "Panis Angelicus," by the choir was sung at the Communion. "Mary, Unto Thee We Call" was the processional and "Jesus My Lord, My God, My All," the recessional. This choir is heard every Sunday at the High Mass during the Lenten season and its splendid work under direction of Prof. Magnan is highly praised. Father Conroy based his sermon on Christ's declaration as recorded in the gospel read on the third Sunday in Lent, "Blessed are they who hear the word of God and keep it."

FORT WAYNE-NOTRE DAME CLUB DANCE MARCH 28

Arrangements have been completed for the annual Easter dance of the Fort Wayne-Notre Dame club to be held Monday night, March 28, at Catholic Community center auditorium. Maurice J. DeWald, president of the club, has appointed Norbert Schenkel, general chairman for the social affair. Earl Gardner and his orchestra will play and are arranging for Notre Dame songs and a snappy college medley for the dance. A musical feature will be the 1932 university prom song "In Araby", to be played for the first time at the dance. The number scored a big success at the University several weeks ago when it was featured by Arthur Kassel and his "Kassels in the Air."

Committees named for the dance are as follows: Decoration, Jerry Duwan, chairman; Henry Humbrecht, Robert Nagelson; publicity, Walter Firmin Dillon and Joseph Williams; Hall, Harry Murphy and William Beck; tickets, James Kane, chairman, Richard Biggins, Robert Haley, Paul Staub, James McGill, John O'Connor and John Reed; orchestra, John Logan and Winston Disser; alumni ticket committee, Robert F. Eggeman, chairman; Bernard Kearns and Clifford Ward.

ST. PATRICK'S MISSION TO OPEN SUNDAY, MARCH 6

Through arrangements made by the Rt. Rev. Msgr. Joseph F. Delaney, rector, a two week's mission at St. Patrick's church, Fort Wayne, will open with solemnity at the High Mass at 10:30 o'clock Sunday morning, March 6. Two prominent Holy Cross missionaries, the Rev. Joseph Hart, C. S. C., and the Rev. Thomas Richards, C. S. C., have been engaged for the conduct of the mission. They will arrive Saturday from their headquarters at Notre Dame to open the mission which will continue until Sunday night, March 20.

The first week of the mission is for the women and the second week for the men of the parish. Special mission sermons will be given at the services each night at 7:30 o'clock. There will also be instructions each morning during the week after the first and third Masses. The missionaries are able speakers and have previously been heard in the parish on the occasion of 40 hours' devotion.

PLAN MUSICAL COMEDY APRIL 3-5 FOR CHARITY

"Hollyhock Lane," a delightful musical comedy, composed and directed by Prof. William H. Hammond, organist and choirmaster at St. Peter's church, Fort Wayne, will be presented in the school auditorium three nights. The initial performance is scheduled for Sunday evening, April 3, and will be repeated Monday and Tuesday evenings. Young men and women of the city interested in taking part in the production were invited to attend the meeting held in the auditorium last Thursday night, March 3, when a selection was made of players and the personnel of the choruses. Considerable interest was manifest and indications are that with the talent secured an excellent production will be given. Proceeds will be expended for charity.

JAMES P. FULLAM WINS DISTINCTION AS ORATOR

James P. Fullam, son of Mrs. Theresa Fullam, 819 Erie street, Fort Wayne, and a freshman at St. Viator College, Bourbonnais, Ill., is gaining considerable prominence in the oratorical field. He placed first in the contest held in Springfield, Ill., and also won honors at the recent contest in Chicago. All of the other contestants were senior classmen. Fullam was valedictorian of the Class of 1931 of Central Catholic High School, Fort Wayne, winner of the elocution contest in his junior year, the oratorical contest in his senior year. Maintaining his high standing of former years at C. C. H. S., he has a notable scholastic record at St. Viator and also takes a leading part in extra-curricular activities.

ORPHAN GUILD PLANS FROLIC FOR CHILDREN

Conducted by Mrs. Anthony Nesswald, vice president, a meeting of the Catholic Orphan Guild, Fort Wayne, was held at 8 o'clock Thursday night, March 3 in rooms 1 and 2 at Catholic Community center. It was the first meeting since January owing to the critical illness and demise of Mrs. Marie Klotz, president and founder of the organization. In fulfillment of her wishes, plans were perfected for the frolic to be given for the children at St. Vincent's home, Easter Monday, March 28. The ladies whose birthdays occur during January, February or March will be hostesses.

Uno—I have a splendid idea for a magazine poem.

Kuno—Save it. You don't need it for a magazine poem.

REQUIESCANT

DEATH CLAIMS MEMBER OF FORT WAYNE FAMILY

Mrs. Anna Bauer Eder, 52, member of a pioneer Fort Wayne family, died at 2 a. m. Friday at the home of her sister, Mrs. Edith Feipel, 2218 South Calhoun street, Fort Wayne. Her death followed a prolonged illness and was due to a complication of diseases. She was the daughter of K. J. and Anna Bauer, deceased. Her father was a pioneer real estate and insurance man of the Cathedral city.

Mrs. Eder was a member of St. Patrick's church. She was born in Fort Wayne Nov. 26, 1879 and attended St. Mary's school. She was united in marriage to Andrew Eder, of Defiance, O., who died 15 years ago. Surviving are three sisters: Mrs. Feipel and Mrs. Teresa Bothner, Fort Wayne; Mrs. Catherine Phelps, Topeka, Kan., two brothers, Joseph A. Bauer, of Aurora, Ill., and Joseph M. Bauer, of Fort Wayne and a nephew Junior Bauer. The funeral was held Monday morning at 9 o'clock from St. Patrick's church, the Rt. Rev. Msgr. Joseph F. Delaney, rector, officiating.

PIONEER CATHEDRAL PARISH MEMBER DIES

Mrs. Amelia Waterhouse, 76, a pioneer member of the Cathedral of the Immaculate Conception, Fort Wayne, died Friday night at the home of her daughter, Mrs. J. B. Williams, 1320 West Wayne street, after an illness of two years. She was the widow of Edward Waterhouse who died eight years ago. Deceased was born in Allen county.

Surviving are the daughter, two brothers, Frank and Joseph Bercot, city; two sisters, Mrs. Mary Earl, of North Bay, N. Y., and Miss Ella Bercot, of Chicago, and nine grandchildren. The funeral was held Monday morning at 9 o'clock from the Cathedral, the Rev. Thomas M. Conroy, rector, officiating.

CLEMENT CHANDLER, FORT WAYNE, SUCCUMBS

Conducted by the Rev. Basil Didier, C. PP. S., funeral services for Clement Chandler, 67, of 2221 Wells street, Fort Wayne, were held Tuesday morning at 9 o'clock from the Church of the Most Precious Blood of which he was a prominent member. Deceased was also a member of the parish branch of the Holy Name society.

Mr. Chandler, a machinist for the New York Central railroad, died at 6:25 o'clock Saturday morning at his home. Surviving are the widow, Mrs. Ella Chandler; five sons, Charles, Stephen, Robert and Thomas, Fort Wayne, and John, of Toledo, O.; a daughter Mrs. K. J. Baker, city; a brother Guilford Chandler, also of Fort Wayne and 16 grandchildren.

BURIED FROM CATHEDRAL

The body of Asa L. Hunt who died Friday at Fife Lake, Mich., arrived in Fort Wayne Monday evening at 8:55 o'clock and was taken to the Ankenbruck funeral parlors. Funeral services were held Tuesday morning at 9 o'clock from the Cathedral, the Rev. Thomas M. Conroy, rector, officiating. Word of Mr. Hunt's death was received in Fort Wayne by his sister-in-law, Mrs. Henry Fleckenstein. Surviving are the widow, Mrs. Elizabeth Manary Hunt and several nieces and nephews. Deceased was a conductor for the Pullman company.

MRS. MARY PETRICH SUCCUMBS AT GARRETT

Mrs. Mary Petrich, 66, who has made her home for two years with her daughter Mrs. E. G. Wills, South Randolph street, Garrett, died Sunday night at 11:45 o'clock after a prolonged illness. Mrs. Petrich was born in Budapest, Hungary, October 22, 1866, and came to the United States in 1900. She is survived by her husband, John A. Petrich, who is an invalid at the home of a daughter, Mrs. Carrie Szoeke in Chicago. Besides the two daughters named there are four other children, Mrs. Stephania Klein, Mrs. Bertha Pavlik and Anton Petrich, all of Chicago, and Miss Mary Petrich who is ill in a hospital in New Mexico. There are also six grandchildren; three sisters and a brother. The body was sent to Chicago on Tuesday and the funeral held at a Catholic church. During her stay in Garrett she was a member of St. Joseph's congregation.

RITES HELD FOR FORMER FORT WAYNE CITIZEN

Funeral services for William H. Fetters, 71, a former resident of Fort Wayne, who died Wednesday at his home in Chicago, were held Saturday morning, Feb. 26 from St. Mary's church, Fort Wayne, the Rev. George A. Hasser, rector, officiating.

Interment followed in the Catholic cemetery. Deceased was a resident of Fort Wayne until six years ago when he located in Chicago. While in Fort Wayne he attended St. Mary's church and later became a member of St. Matthew's parish, Chicago. He was born in Decatur, Ind. The body when brought to Fort Wayne was taken to the home of a granddaughter, Mrs. Thomas Dorman, 2935 Weisser Park avenue. Surviving are the widow, Mrs. Margaret Fetters; two sons, William and Jerome Fetters of Chicago and three grandchildren. Mr. Fetters was injured December 1, when he was struck by an automobile in Chicago and was bedfast until his death.

MARGARET COUGHLAN OBSEQUIES IN LAGRO

Mrs. Margaret Coughlan, 82, a lifelong resident of Lagro, Ind., and a venerable member of St. Patrick's church, succumbed to diabetes on Friday at her home, following an extended period of ill health. She was seriously ill for a week preceding her demise and a son was summoned from Wilmington, Del., arriving on Tuesday. A daughter, three sisters and three brothers also survive. The Rev. William D. Atwater, pastor, officiated at the funeral held at 9 a. m. Monday at Lagro. The obsequies were largely attended.

LAST RITES FOR MARY NOONAN, HARTFORD CITY

Miss Mary Noonan, 79, a resident of Blackford county, Ind., for many years and formerly a teacher in the public schools, died Thursday night at the home of Mrs. John Trant, three miles south of Hartford City. Deceased was a member of St. John's church, the funeral being held Saturday morning at 9 o'clock, the Rev. Edward Boney officiating. Miss Noonan is survived by one brother, ex-Judge John L. Noonan, Glenwood Springs, Colo.

Hospital Sisters Honored By Elwood Community

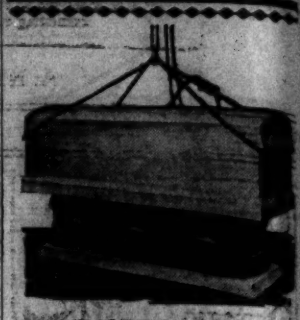
(Continued from Page One)

The directors of the organization were unanimous in voting the award to the Sisters of St. Joseph of Mercy Hospital. The formal presentation of the Star Service Medal was made on Thursday, February 25, the committee being composed of the Rev. Ernest J. Yorger, the Presbyterian minister of Elwood, chairman; W. F. Smith, Superintendent of Schools; Sheridan Clyde, President Elwood Library Association; C. S. Linder, Superintendent Pittsburgh Plate Glass Company, and Dr. W. A. Laudeman.

All the officials of the Kiwanis Club and the majority of the members were in attendance when the presentation was made. Among them were the Hon. Mayor George M. Bonham; A. C. Phipps, postmaster; R. H. Carpenter, editor of the Elwood Call-Leader, and many other prominent citizens of the community. The Rev. Ernest J. Yorger made the presentation address in which he paid a high tribute to the splendid work of the Sisters of St. Joseph. The Rt. Rev. B. Biegel, pastor of St. Joseph's church, accepted the award in behalf of the Sisters of St. Joseph, who were assembled in the guest room of the hospital. Mayor Bonham, with a few complimentary remarks, placed the artistic plaque to which the medal is attached on the wall of the hospital. Sister Callista, the local superior of Mercy Hospital, gracefully expressed the gratitude of the community in behalf of Mother Agatha, the Superior General and the Sisters of St. Joseph.

Mercy Hospital has been in operation since November 14, 1926, when it was dedicated by the Most Rev. John F. Noll. During the few years of the existence of the hospital the Sisters of St. Joseph have done splendid work and have taken care of many charity patients, a service which is highly appreciated by the citizens of Elwood, as is manifested by this unique event of the presentation of the Star Service Medal.

The Sisters of St. Joseph have been active in the Diocese of Fort Wayne since the year 1887, when they came to the diocese at the request of the Most Rev. Bishop Dwenger, second Bishop of the diocese. Headquarters were established at Tipton, Ind., where the mother house is located. The community of Sisters of St. Joseph is canonically a diocesan institution, being directly under the jurisdiction of the Most Rev. John F. Noll, Bishop of the Diocese of Fort Wayne. The Sisters have charge of quite a number of schools in the diocese and are conducting a boarding school for young ladies at Tipton, Ind. They also have charge of a training school for nurses in connection with the Good Samaritan hospital at Kokomo, Ind.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3. Direct your questions to Bureau of Information, Our Sunday Visitor, Huntington, Ind.
4. Do not write questions on the same sheet with subscriptions, orders for pamphlets, etc.

Is Hypnotism forbidden by the Catholic Church?

In itself it is not, except when practiced by professionals who lead the individual of the use of reason, and therefore of his manhood. All sorts of abuses have taken place through the practice of hypnotism, and because of these the Church might be said to forbid the practice.

In the hands of skillful physicians, and when it takes place as a means to a good end, the practice would not be forbidden.

Is it true that the sixth and seventh books of Moses, the Egyptian Secrets, Pow Wow books, are forbidden by the Church?

Moses did not write any sixth or seventh book under divine inspiration, or they would be included in the Canon of the Old Testament.

We are not familiar with the "Egyptian Secrets." But if they fall under the classification mentioned in the answer to your first question, above, then they are forbidden.

Who are Orthodox Catholics? How does the Orthodox Church differ from the Catholic Church? Is it true that the priests of the Orthodox Church are allowed to marry?

Orthodox Catholics are Christians in the East of Europe, in Egypt, and Asia, mainly, who accept the Councils of Ephesus and Chalcedon, but who, as the result of the schisms of Photius and Cerularius, and councils held in the ninth and eleventh centuries respectively, are not in communion with the Catholic Church.

The Orthodox Church differs from the Catholic Church in that it denies the primacy and infallibility of the Pope, the procession of the Holy Spirit from the Father and the Son, the Immaculate Conception, and allows divorce in the case of adultery. The priests of this rite are allowed to marry.

Why does the Church forbid us to go to spiritualists in order to be healed?

Spiritism is condemned in Holy Scripture. While the Catholic Church believes more firmly than any other church in the survival of the spirit or soul after death, she knows that such spirits are limited in their communication with people on earth. They are not permitted, as you might well surmise, to do what God Himself would not do. God would not, for instance, entertain an audience by allowing the spirits of the departed to appear. Most conductors of seances are not even men of faith. Many of them are known to be men of bad morals, and they make a living by appealing to people to patronize their meetings. Do you suppose Almighty God would condescend to do for them what He would not do for saintly people on earth, that He would help them to make money by allowing departed spirits to appear to their audiences and entertain them?

The same is true of the divine healing efforts on the part of certain men, even if they be ministers of the gospel. The Church was instituted to look after the souls of men and not after their bodies. While Christ healed the sick and empowered His Apostles to do the same in order to prove His and their divine claims, Christianity now exists throughout the world as the most prominent fact in history, and it is no longer necessary to prove the claims of the Church by physical cures. The Catholic ritual, which has the stamp of approval of the Catholic Church and all her authority behind it, contains prayers for the sick, and they are often very powerful. Evidently they are far more powerful than the prayers of individuals, who usually expect a nice money contribution in return for services rendered.

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The Postal Life & Casualty Insurance Co., 750 Pierks Building, Kansas City, Mo., is offering a new accident policy that pays up to $100 a month for 24 months for disability and up to $1,000.00 for deaths—costs less than a cent a day—$3.65 a year. Over 100,000 already have this protection. Men, women and children, ages 10 to 70, are eligible. Send no money. Simply send name, address, age, beneficiary's name and relationship and they will send the policy on 10 days' FREE inspection. No examination is required. This offer is limited so write them today.

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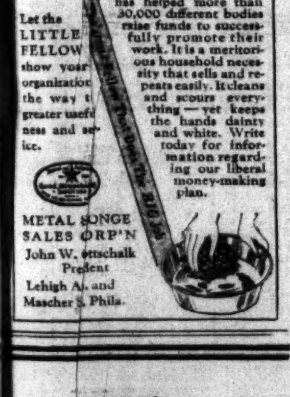

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After Dinner Story

WOODEN SPOIL

By Victor Rousseau

SYNOPSIS

Hilary Askew, a young American forester, inherits a tract of timber land in Canada from his uncle, and when he goes to claim his inheritance finds that Mr. Morris and Mr. Brousseau, the men whom his uncle had employed, are unfriendly toward him. They wish to buy the land from him, at a very low price, but he refuses. Arriving at his lumber camp he meets Lafe Connell, foreman, whom he likes and trusts.

On a tour of his lumber camp Hilary finds evidence of future trouble with two lumbermen, Black Pierre and Leblanc, henchmen of Brousseau and Morris. He also meets Father Lucien in whom he finds an ally. Morris is found to be dishonest, and Hilary asks for his resignation. Mr. Rosny, the seigneur, accuses Hilary of breaking the terms of his lease. He tries to reason with Mr. Rosny, but he refuses to listen.

On his way to prevent the opening of a saloon and dance hall, Hilary is stopped by Miss Rosny, who warns him of the trap into which he inasists upon walking. Lafe, on his way to assist Hilary, meets Father Lucien and Miss Rosny, who are on the same mission.

* * *

CHAPTER XXII

UNEXPECTED ALLIES

"Trouble?" questioned the curé sharply. "They are going to murder him."

"I heard some yarn like that from Tremblay," said Lafe, "but I guessed that was all talk."

"It is not talk. It is their plan," said Father Lucien. "Mademoiselle Rosny heard of it from Monsieur Brousseau days ago—it was on the day when you went to Ste. Marie. He rode with her toward Ste. Marie and told her so. She did not believe him. But the plan was formed before ever the officers raided Simeon's place. Only, it had not been settled how or where. Brousseau told Mademoiselle Rosny, and she thought he was joking.

"This afternoon she learned of it again from little Baptiste, who asked her to warn Monsieur Askew. Everybody knew he would go alone to St. Boniface to stop the sale of liquor. Mademoiselle Rosny rode up to the camp to warn Monsieur Askew, as Baptiste had begged her. He would not listen to her. She came to me. It is a devils' plot," he said sternly, "and if they hurt one hair of his head they shall go to prison for it."

"We must get there in time to save him. You will do all you can to save him, will you not, Mr. Connell?" asked the girl, looking earnestly at Lafe. As their eyes met Lafe realized suddenly that her agitation had more than an impersonal cause behind it. The swift knowledge came home to him with a shock; it cleared up many things, among them the fogs of rancour that had clouded his mind.

"I'll do everything that's in my power, Mademoiselle," he said. "I'll stand by him—I'll fight for him if there's any fighting—"

"There will be none," said Father Lucien. "But Mademoiselle Rosny understands now what Brousseau is. She knows his character and his evil mind. And she has learned, fortunately, before it has been too late."

Not another word was spoken. The buggy descended the hill and rolled toward St. Boniface. As it crossed the rickety bridge they heard the sound of distant shouting in Duval's saloon. About the front of it was gathered the entire male population of St. Boniface, gesticulating and chattering.

They fell back in dismay as the curé leaped from the buggy and assisted Madeleine Rosny down. Lafe followed. He tried to urge the girl to remain in the rig, but she paid no attention to him. She listened with anxious intentness as the curé addressed the crowd, her lips compressed. All eyes were fixed on Father Lucien, but each, as the priest turned to him, tried to shrink back behind his neighbor.

They were pointing inside the saloon. The cure hurried through the doorway, Madeleine Rosny immediately behind him, and Lafe following them. A few of the lumbermen clustered about the shanty door, and one or two went hesitatingly inside. The saloon, though lit by an oil lamp, was empty, as seemed to be the dark stable beyond it, seen through the open doorway.

Father Lucien snatched down the lamp and carried it hastily toward the stable door. He raised it and looked in, then turned and tried to bar Madeleine from entering. But she pushed past him, saw, cried, wrung her hands, and ran into the middle space between the rows of stalls. Lafe, following her, saw her seated upon the floor, and Hilary, covered with blood, lying stretched out and motionless, his head in her lap. She bent over him, and Lafe never forgot the look of anguish in her eyes, or the tension of the white face.

Still supporting Hilary's head she began tearing long strips off her petticoat, frantically, as if she hardly knew what she was doing. The cure set down the lamp on the floor and, kneeling by her, raised Hilary very gently, muttering and shaking his head. There seemed to be nothing that Lafe could do. Hilary's clothing was so drenched with blood that it was difficult to determine where the wound lay. There were livid bruises about his mouth and cheeks, and on the forehead, as if his assailants, after stabbing, had kicked him.

Father Lucien half turned him over and, uttering an exclamation, pointed to the shoulder, from which fresh blood was slowly welling. Lafe saw that Hilary was alive; he breathed very faintly, but his face was the colour of death, more bloodless than that of Madeleine. The curé began cutting away the coat, then the lining, which would not come with it; then the shirt. He looked up.

"Bring some water," he said.

Lafe hurried out, the few curious lumbermen scattering in panic and scurrying before him. He called to them, but they were in the street before they turned to listen; and nobody seemed to dare comply with his appeals, lest he should implicate himself.

But as he stood among them, shouting, a window in a nearby house went up, and a woman handed out a pail, three parts full. Lafe took it. As he re-entered the shanty the crowd slowly gathered behind him again. He hurried into the stable. The curé took a strip of the girl's petticoat, dipped it in the pail, and began to cleanse the wound, pursing his lips, and shaking his head the while. Lafe could see that the wound, while not long, was terribly deep, and it was still bleeding. It was impossible to do more than clean it superficially, owing to the need for haste. Having done this, Father Lucien made a pad and placed it in position, while Madeleine, working with steady fingers which gave the lie to her face, began to wind the strips over it round the chest. All the while she worked her face was agitated, and yet composed, and only the tortured eyes betrayed what she was suffering; but when the wound was bound she broke down.

"It is my fault," she cried in French, sobbing despairingly. "I warned him and he would not hear me, and I rode away. I knew it long before and I would not believe it. I have killed him."

Lafe noticed that, even in her abandonment, she held her body motionless, lest she should disturb the unconscious man whose head she held, whose life seemed flickering away.

The curé's hand fell on her shoulder. Lafe noticed, too, and thought it significant afterward that, wild though her words were, and untrue, he did not then deny them.

Madeleine looked up and, meeting his eyes, grew calm. Lafe stepped forward, bent down, and gently raised Hilary's head from her knee. He placed his hands beneath the shoulders, supporting them, while Father Lucien lifted the lower part of the body, and thus they carried the stricken man through the shanty toward the buggy.

The curé made a motion to Lafe to enter. "You and Mademoiselle Rosny will drive to my house," he said. "As there is no room for me, I walk. I give you the key, because my housekeeper is gone to bed and must not be frightened."

"No, to the Chateau," said Madeleine Rosny. "Do you think he shall go anywhere else, Monsieur, when he is like this?"

Her voice rang proudly, the tone admitted of no opposition. The curé was silent.

Lafe drew Hilary into the bottom of the buggy and crouched there, supporting the head and the upper part of his body. But Madeleine watchful, uttered a low cry. A little blood was leaking through the bandage. She hastened to the other side of the rig and began adjusting it, while the curé turned toward the crowd, which was looking on in panicky silence, broken only by low words and mutterings.

"This is a bad night's work that you have done!" he cried. "You shall pay high for it, every man here, and the assassins too. I know them all."

The man who stepped forward was the foreman of the mill, by name MacPherson, a decent workman and a descendant of one of Wolfe's Highlanders who had settled along the coast and perpetuated their names and something of their staunch character, if nothing else of their race survived. "We are not all guilty, Monsieur Tessier," he said. "I knew nothing of this until the deed was done, or I should have used every effort to prevent it. These people asked me to speak for them. They say that they broke down the stable door and saved his life when he was about to be cut to pieces."

"His life!" cried Father Lucien scornfully. "His life hangs by a thread; and, if he dies, his murderers shall hang for it. And you are guilty equally," he continued, addressing the crowd, which seemed to melt under his burning tones. "You left him to lie there and bleed to death."

"Monsieur Tessier," said MacPherson, "I had only just arrived, and the attack took place a minute before you came. They say they wished to help him; they looked into the stable, but they saw the blood and were afraid of being accused. There were only a few who sided with the Ste. Marie men, and they have gone."

"They shall pay for it," cried the curé. "And listen further. You think that Monsieur Askew brought the revenue officers to Ste. Marie. Do I not hate Ste. Marie more than he? Yet even I would not bring the officers here until I had used every means to clean up the evil there. It was Monsieur Morris who brought them, for they told me so."

There was a sensation at the priest's words. An excited babble broke out. Madeleine, who had just completed the bandaging, halted with one foot upon the step of the buggy and turned to the lumbermen.

"Yes, you left him to die!" she cried in scorn. "You were afraid, and you forgot that strangers who come upon our land, upon our seigniory, are under our protection." Her eyes blazed as she denounced them. "You have forgotten your ancient loyalty in these days, Messieurs. You have no memory of your Seigneur and what you owe to him—still your Seigneur, although you no longer grind and hew for him! You have forgotten!"

There was another movement among the crowd. Her words seemed to stir them even more than the priest's had done. "No, no Mademoiselle!" cried several voices. "No! We have not forgotten!"

MacPherson came forward again. "They say, Mademoiselle, they did not know that Monsieur Askew was the Seigneur's friend," he said. "They thought that he had come to cut the trees upon the Seigneur's land."

"Well, if he did, what then? Does that make him our enemy? And are our enemies the less our care so long as we are seigneurs in St. Boniface?"

There was a renewed muttering. MacPherson spoke for the last time. "They thought," he said, "Mademoiselle, that Monsieur Brousseau's enemies were yours."

Lafe saw the girl stagger as if she had received a blow. She put her hand upon the buggy wheel and leaned thus for a moment, staring into MacPherson's face. Then, without a word, she stepped in, took up the reins, and began to urge the horse, very slowly, along the road. The curé came to the side of the vehicle.

"I shall come to the Chateau, then, Mademoiselle Rosny," he said.

Madeleine did not answer him. Presently Lafe, crouching in the bottom of the buggy, heard her sobbing again, low, heartbroken sobs that she could not check for a long time. Sometimes she took her eyes from the road to look for a moment into Hilary's face, and once she stopped for a moment.

"How is he?" she asked.

"He is living, Mademoiselle," said Lafe. And that was all he dared to say. For Hilary's light breathing would hardly have stirred a feather on his lips, and Lafe, who had seen death often, knew that this simulacrum was not far from its reality.

There was no lantern, and Madeleine needed all her watchfulness to avoid the stones and ruts in the road. Luckily the moon was bright, and the horse steady. The Chateau was hardly farther than the curé's house, if one went by the road that branched off a little above the bridge; it had been made the year before, and ran through the heart of the forest, consisting of nothing more than two wheel tracks, which were, however, free from boulders and afforded easy travelling. Once, as the buggy swung round a bend, Lafe, looking out, saw the curé trudging behind, shaking his heavy stick. He heard Madeleine still sobbing. His own heart was heavy enough; he blamed himself for Hilary's misfortune. He should have stood by him. And he had meant to do so. But he had not calculated that Hilary would walk so fast or go to St. Boniface so soon. He was still plunged in his despairing reflections when he realized that the drive was almost ended.

The trees fell away, disclosing the Rosny chateau. The buggy stopped before the door, in front of which the Seigneur and the old retainer were standing, with anxious faces. Madeleine bent swiftly over Hilary and raised his limp hand; then she turned her eyes to Lafe's mutely asking him that question which could not be spoken.

"He is no worse," said Lafe.

The Seigneur and his man came toward him. "MacPherson telephoned to the post office and they brought me the news," he said. "You did quite right, Madeleine. Gently, now, Monsieur," he added, addressing Connell, and together they raised Hilary from the buggy floor. "Remember the steps. Now, I will go backward—so."

They were inside the Chateau, carrying their burden between the rows of portraits into a room which had been a drawing-room in bygone days, furnished with spingle-legged furniture, gilt mirrors, and ormolu cabinets. A bed in a corner showed that its use had been converted, probably because the upper part of the Chateau was no longer habitable. The old Seigneur, in his blue swallowtail, with large gilt buttons, was the sprucest part of the shabby old room. Everything else in it was faded, and by daylight it might have been seen that there was more dust than is considered hygienic in a sick man's bedroom.

Madeleine Rosny came in with her arms full of bed linen, diffusing the scent of wintergreen. Lafe and her father got Hilary to bed. He was stirring now, beginning to toss his arms and mutter in delirium. The pulse was stronger, but the flush which had supplanted the pallor denoted fever. Presently the curé entered and went straight to the bedside. The three men looked at Hilary and at each other.

"I have seen men who were wounded worse recover," said Edmond Rosny. "He has bled much, but the heart is uninjured, and unless the lung is gravely hurt. . . well, we shall see to it that he gets well," he ended abruptly."

Lafe, who had read little hope in the old man's face, spoke with the curé a little later.

"We must get a doctor at once," he said.

"From Quebec, Mr. Lafe? Before he can arrive the result will have been decided."

"There are doctors nearer."

"None with the skill of Monsieur Rosny."

"He has been a doctor?" inquired Lafe in astonishment.

"No, Mr. Lafe. A duellist," replied the curé ironically.

There was nothing more Connell could do. He would have stayed, but he felt that he must await the issue in patience. Madeleine was already established at Hilary's bedside.

Lafe went in softly. "I shall come early in the morning, Mademoiselle Rosny," he said. "I want to say—about what you said to Father Lucy to-night—I mean it was my fault. I guess I'm the only one to blame. I ought to have stood by him, and I went away. You did more than me, Mademoiselle, and it wasn't up to you. I mean, it wasn't your business to save him."

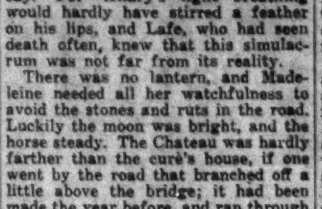
"No?" whispered Madeleine, raising her eyes to his. And Lafe felt like a blundering fool.

"You'll save him," he said. "We can't lose him. We want him—we all want him. I guess I didn't realize how white he was till—till this happened."

He was half way to his boarding-house before he stopped as a thought struck him.

"I guess Father Lucy does get results in his own way," he said.

(To be continued)



It seems as if God granted to other saints to free us from some particular needfulness; but I know by experience that the glorious St. Joseph assists us generally in all our necessities.—St. Theresa.

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* * *

"All for Jesus through Mary"

March 6, 1932.

Dear Joan,

Your own devotion to the Sacred Heart is so great that you will undoubtedly be interested in hearing what one of the Priests in California is doing. This news comes from our "Precious Blood" Mission Center, at Santa Paula, California.

Father is consecrating our Mexican families to the Sacred Heart and to Our Lady of Guadalupe. At the same time he blesses the homes. The morning of the day of consecration the entire family receives Holy Communion. All the neighbors are invited to take part in the Consecration Services. Recently he announced that fifty-two families have been consecrated. Ten more will be consecrated at Sespe camp this evening. Within a month Father expects to have consecrated more than 150 families."

By the way, did I ever tell you that each one of our mission centers has its own name?

These names are chosen at the time the mission center is opened. Among the names of our present centers are: Our Lady of Victory Mission Center, Holy Family Mission Center, Our Lady Help of Christians Center, Nazareth Mission Center, St. Joseph's Mission Center, and The Little Flower Mission Center.

St. Joseph's Mission is the most recent. It was opened last October. The Catechists there have made zealous efforts to organize their work. They are laboring against great difficulties, so I would ask a special prayer for them.

Affectionately in O. H. L. V.
Catechist Mary Bernard

* * *

Our Catechist Training School, located just outside of Huntington, Indiana, is in full operation. Its purpose is to train young ladies between the ages of 18 and 30 for Home Mission work principally among the Spanish-speaking population in the southwest of our own country. These people, Catholic by baptism, need Catechists and Social Service Workers. Priests among them are too few. Conditions for entrance into the Society of Missionary Catechists, are to possess fifty one's self, zeal for the salvation of souls, good health, and a fairly good education. No dowry is required.

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Hundreds of people who suffered for years from asthma and bronchial coughs, state that their trouble left and has not returned. Their letters and a booklet of vital information will be sent free by Nacor Medicine Co., 781 State Life Bldg., Indianapolis, Ind. Write for this free information, and find out how thousands have found lasting relief.

ASTHMA DISAPPEARS

Sister's Recovery Due to Discovery of Basic Cause of Disease

Indianapolis—Sister M. Beatrix, of the Convent of the Most Holy Sacrament, New Orleans, La., has written a letter of intense interest to all who suffer from Bronchial Asthma. In it she tells how the discovery of the basic cause of Asthma and Hay Fever by the celebrated Dr. Fugate overcame the Asthma from which her sister was suffering. Sister Beatrix's letter follows:

"My Sister who was the sufferer from asthma, asks that I write and tell you she is well. She has taken about one-third of a bottle of your medicine which I had gotten. Sister is quite happy and overjoyed at the success. She says she prays lots for you for having been able to do so much good to poor suffering humanity.

"Wishing God's choicest blessings on you and your work from the patleab and the writer,

Sincerely,
SR. M. BEATRIX."

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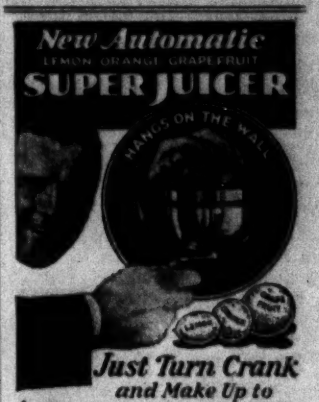

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The Holy Father directs me to tell you that he blesses all who read OUR SUNDAY VISITOR regularly; and your Bishop offers his Mass, not only every Sunday, but every day, for the priests and people who cooperate with him for the general welfare of the souls under his jurisdiction.

With many thanks for the welcome which you extend to me week after week to address you, I am Yours paternally in Christ.

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Bp. of Ft. Wayne

A DIFFERENT REASON AGAINST BIRTH CONTROL

The editor of the London Catholic Times received a severe shock recently when in perusing a Sunday newspaper which had always been a vehicle of paganism and falsehood, he happened upon an article dealing with the causes of unhappiness among married women, and the reasons why so many wives seek the divorce courts. It seems that this newspaper had sent its representative to a rather prominent physician in London to obtain his views on the declining birth rate, and the doctor's statements were so startling and sensational, to the mind of the editor, that space was given to them in spite of the fact that they were not in line with the general policy of the paper.

This doctor is of the opinion that more marriages are being broken up today because of nerve-racked wives than for any other single reason. The nerve-racking is not due to the stupidity and ignorance of ministers of religion, he assures us, but to the empty cradles so dramatically evidenced by the Register-General's figures. Childlessness, thwarted maternal instincts, and the shelving of maternal duties by mothers, he says, are producing a host of nervous wrecks, neurasthenics, and mentally-unbalanced women, who are not suitable companions for any kind of normal man.

It might be well for married couples to ponder over this physician's words; and those who believe that they are making married life easy and even pleasant by practicing birth control may find to their sorrow that they are wrecking their matrimonial careers by their failure to bear the ordinary natural burdens of the married state that are connected with the procreation and the rearing of children.

It is well for humanity that the radicals are discovering for themselves what Catholic physicians have been trying all along to tell them—that nature takes a toll for the violation of her laws. Physicians in this country have been troubled over the fact that the proportion of nervous diseases among women has increased almost three-fold in a generation. If they will investigate further they will find what this English physician has found among married women, and they will make the further discovery that unmarried women are suffering as well as a result of the outraged modesty which modern so-called courtship sanctions. Unmarried men should remember that their own indiscretions in courtship lay the foundation for the shipwreck of their later marriage. The Church calls marriage "Holy Matrimony."—*The Ave Maria.*

A LENTEN THOUGHT

Most mission needs of the Church, in fact, most parochial, diocesan and mission needs could be met by the savings of people during the brief season of Lent if they actually practiced mortification and self-denial according to the spirit of the Church.

How much do the members of the average family spend within any other period of seven weeks' duration? Calculate what they spend at the theatre, the movies, at refreshment parlors, at parties, at dance halls, on candy, cigars and tobacco, on gasoline for pleasure trips, etc. Note that we refer to the average family, and not to the wealthy, who spend hundreds of dollars in entertaining, in betting, in games of various sorts, etc.

Bishop William T. Manning, of the Protestant Episcopal Church, New York, recently had 8,000 envelopes distributed among Episcopalians bearing the inscription: "Fill This Instead." The recipient of the envelope is asked to "exercise some special self-denial during the Lenten season, and to place in these envelopes the savings thus resulting."

In this particular year what would be saved by the employed would net an amount sufficient to help the unemployed in most parishes. People have simply never been taught to make their sacrifices do a double service, namely, that of earning the direct reward of the mortification itself, and the reward which must come from the use of the savings towards the furtherance of some work of God.

During this holy season of Lent Catholics are urged to devote more time to spiritual reading. Articles which deal with the defense and explanation of our holy Faith make excellent reading matter. OUR SUNDAY VISITOR is now making it possible for its readers to obtain much good material at a very reasonable price. At the present time we are offering three pamphlets, "With Whom Is the Catholic Church Unpopular?" "An Investigation of the Catholic Religion" and "Private Judgment and Religious Indifferentism" for only fifteen cents. These pamphlets are the first of a number of such booklets which are to be published in the near future. Because of the reasonable price the pamphlets must be ordered in groups; the cost of mailing would prevent selling the booklets so reasonably if only single copies were ordered.

Readers Speak to Readers

Brooklyn, N. Y.

Rev. and dear Editor:

Until very recently I was not aware that such an interesting and highly educational Catholic newspaper, OUR SUNDAY VISITOR, was available to the American people at large.

After reading my first copy of OUR SUNDAY VISITOR I was frankly amazed to find all the leading Catholic and non-Catholic topics of the week condensed in such an interesting fashion. That accomplishment on the part of the editor is, indeed, worthy of commendation. I sent a copy of the paper to a very bigoted Protestant friend of mine. Prior to his receiving OUR SUNDAY VISITOR he entertained very bitter thoughts concerning Catholic newspapers. In fact he expressed the opinion that the Roman Catholic Church seeks, through the instrumentality of its press, to discredit and insult Protestants. I asked him after he had read the paper what he thought of its literary value and whether it adhered to the virtues of charity and truthfulness. In so many words he told me that the matter contained in the paper had proven contrary to his expectations. Upon further investigation on my part I discovered that he is now an ardent reader of your paper. May God give him the "Light of Faith."

So in conclusion I pray that God may shower His blessings on your splendid and needy work. May He direct your mind and talents along the same lines as in the past. May He help you to break through that strong but not impregnable wall of bigotry that has proved so distasteful, but not disheartening, to lovers of freedom. Respectfully yours,

FRANCIS P. DAVERN.

Chicago, Ill., Jan. 20, 1932.

Gentlemen:

I was very much interested in the article in this week's issue of your splendid paper which concerned itself with the study of the Catholic Evidence Guild in England. While reading the article the thought occurred to me that such an organization, or rather a modification of such an organization, could accomplish a great amount of good in this country. An organization of this kind would also serve to fulfill the desire of the Holy Father for the spread of Catholic Action Clubs throughout the world. Why, I wondered, could not a Catholic Action club be formed through the medium of OUR SUNDAY VISITOR?

Your paper has a circulation of more than half a million. Thus with the paper getting into that large number of homes each week it is certain that it is read by, at the very least, more than 2,000,000 people. What a vast field in which to form an OUR SUNDAY VISITOR CATHOLIC ACTION CLUB!

The objective of this club would be the spread of Catholic literature in an effort to bring about a better understanding of our holy religion among non-Catholics and to spread our Faith among them. This could be done by the remailing of Catholic literature or by having each interested reader of your paper pay for a subscription to OUR SUNDAY VISITOR, either the weekly or the special month-end edition, to be sent to a non-Catholic friend. The cost would be trivial and, I am sure, a great amount of good would result.

I would like to see in your Readers Speak to Readers columns the views of any of your readers who might be interested in forming such an organization as I speak of, and have them suggest plans which perhaps would be more practical than mine.

Sincerely yours,

HARRY S. THOMAS.

Around The World In Ten Minutes

(Continued from Preceding Page)

the godless propaganda of Bolshevism. The speaker reviewed the radio propaganda sent out from Russia and spoke also of what has been done to undermine and uproot religious life within the boundaries of the Soviet Republics; anti-religious legislation, changed marriage status, expropriation of church property, separation of Church and State and the consequent separation of State, Church and Education, prohibition of the comforts of religious Sacraments, removal of treasures from the churches, the pilfering of reliquaries, and the like. In the period from 1922, he said, two bishops and over 8,600 religious (men and women) were executed or exiled under the pretense of national welfare but in reality so that they could not unite in arousing conscience against the instructions of Bolshevism. Only by means of such a reign of terror, he added, had the anti-religious movement been able to take root. Thus was the godless movement begun and, today, over 7,000,000 are enrolled in its membership. The speaker urged the mobilization of every positive force against Bolshevism for the salvation of culture in general, and the building up of a strong defense regardless of political, religious or national lines.

88 Church Bodies Join In Far East Protest

NEW YORK CITY. — Declaring that the situation in the Far East is a menace to the peace of the whole world, the committee of reverence and counsel of the Foreign Mission Conference of North America, representing eighty-eight church organizations, has adopted a resolution calling on all church members to join in a campaign "not only to protest against warlike developments in the Far East but to oppose the development of warlike tendencies among our own people."

The resolution was forwarded to the churches in the United States and Canada with the request that all religious organizations, regardless of denomination, join the fight to avert "the danger of reverting to conditions that prevailed before 1914."

Has Narrow Escape In Attempt To Save Host

SEATTLE, WASH. — The Rev. Aegidius Herkenrath, O. F. M., pastor of St. Francis church, narrowly escaped death in a vain attempt to save the Blessed Sacrament from a fire that destroyed the church at the historic Cowitz Mission.

Father Herkenrath and the janitor, upon discovering the flames, entered the church and attempted to reach the altar. The fire drove them out into the open, but the priest again entered the burning building and rushed toward the sanctuary. The smoke, however, overcame him and firemen carried him unconscious from the burning building.

WHAT IS THE ANSWER?

See Page 1 for the questions for which the following answers are given.

1. Through His Church, with whom He is "all days, even to the consummation of the world" (Matt. XXVIII, 20).
2. By His Sacraments and by the Sacrifice of the Mass.
3. A rite instituted by Christ whereby He, through His representative, confers grace as symbolized by the rite.
4. Seven.
5. Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Order, Matrimony.

The Catholic Layman And His Mass Missal

(Continued from Preceding Page)

rifice of Christ. Christ, as man, offered to God everything He is, everything He has. He gave His Body and Blood, His suffering, obedience, gratitude, atonement for sin, His soul, mind and Sacred Heart. And one of the greatest reasons for continuing that Sacrifice in space and time in the Mass is that we may learn by many repetitions to progress in the wise goodness of offering ourselves with Him to God in the Sacrifice of the New Law, which is, therefore, both His and ours.

Next week: Bread, Wine and Ourselves.

Editor's note: Subscribers to the leaflet Missal receive by mail a new Missal for every Sunday of the year. Each Leaflet contains all the Mass prayers exactly as read by the priest. Cost per year—99 cents.

Pastors, teachers, directors of clubs, etc., are invited to inquire about the cost of the Leaflet in quantities. Address: The Leaflet Missal, 244 Dayton Avenue, St. Paul, Minn.

There stood by the cross of Jesus His mother. Christ wished it so to be, that He might suffer the more by witnessing the sorrows of His mother, and that she by sharing His sufferings might give perfect example.—Th. W. Mossman.

Non-Catholics like to read Our Sunday Visitor; send them the month-end special issues (12 issues) for one year for 20c.

A Friend Of St. Joseph Offers A Good Suggestion

(Continued from Preceding Page)

open up the treasury of Heaven of which he holds the keys. Make him the head of every American Catholic home. In temporal affairs Jesus and Mary, the King and Queen of Heaven and earth, depended on Joseph for everything. Why not we?

I have the honor to be your Lordship's very humble servant.

Yours in Good St. Joseph,
FRANCIS J. CUSACK.
74 Grover Avenue, Paterson, N. J.

Prayer to Saint Joseph to Obtain a Special Favor

O Blessed St. Joseph, tender-hearted father, faithful guardian of Jesus, chaste spouse of the Mother of God, I pray and beseech thee, to offer to God the Father, His divine Son, bathed in blood on the cross for sinners, and through the thrice holy Name of Jesus obtain for us of the eternal Father the favor we implore . . . Appease the Divine anger so justly inflamed by our crimes; beg of Jesus mercy for thy children. Amid the splendors of eternity, forget not the sorrows of those who suffer, those who pray, those who weep; stay the Almighty arm which smites us, that by thy prayers and those of thy most holy Spouse the Heart of Jesus may be moved to pity and to pardon. Amen.

Saint Joseph, pray for us.
100 days indulgence.

A subscription by mail to Our Sunday Visitor is only 75c a year; or 16 months for one dollar.

Divorce Is Called The Greatest Evil Of Our Day

(Continued from Preceding Page)

arated from one or both parents. In the latter case they are usually placed in an Orphan Asylum to be raised in any unnatural manner, too frequently furnishing the criminals with which our land is infested. A recent press item, which is duplicated in just a little different form every day, should bring home the seriousness of the divorce evil. It speaks of a Georgia woman being shot by an eighteen-year-old high school girl for "taking my father away from me." As she fired the bullet, she said: "You will never get an opportunity to wreck another home." Without defending the crime, we cannot refrain from defending the right of this child to her father, and her resentment that another woman should steal him both from her and her mother. Yet how common is this practice!

We were informed that an Ohio boy, twelve years of age, attempted suicide by taking poison, but without success. When questioned for the reason, he declared: "My father and mother separated, and my mother married again, taking me with her. Her new husband was not my father and life was unbearable with him. I then went to live with my rightful father, who had married again, but his new wife was not my mother, and treated me in such a manner as led me to try to do away with my life."

Here again we are reminded of the rights of children which are ignored in our divorce courts.

(To be continued)

Impressive Funeral Services Are Held For the Rev. R. E. Kelly

(Continued from Preceding Page)

hundred per cent subscribers to the diocesan paper; nearly one hundred per cent members of the Propagation of the Faith; he was successful, in a brief time, in building up a Burse for the education of a poor boy for the ministry.

"If Father Kelly had any weakness it was excessive tender-heartedness.

"His priesthood was all too brief. It was interrupted in its eighteenth year. He was the third pastor of St. Mary's Church during the thirty-six years of its existence. He was the first of the pastors to be buried from this church. I know that you, his people, will long remember him in prayer as he was faithful in praying for your loved ones. You know how devoted he was to you; that he suffered during the last five months more from forced absence from you than from his physical affliction. During the fifteen years he spent at St. Mary's he took only one short vacation, outside of the trip to Europe, which I had almost to force on him. His last illness was a good preparation for his own death, and I am certain that he is grateful to his Divine Master today that he had this opportunity to meditate and reflect and dispose himself for a favorable judgment.

"Remember him, as he remembered you,—at the altar, in public and private prayers, in holy Communions, in the application of good works."

The Popes and the Holy Name Society

(Continued from Preceding Page)

times even the Pope amongst his audience, and all with one voice bore witness to his marvelous power and success."—(Bernardine preached 114 sermons in Rome on the Holy Name.)

For the "Honor of the Holy Name," Pius II urged a crusade to wrest the Holy Places from the hands of the infidels. He spent most of his pontificate in endeavoring to arouse Christian rulers and knights to take the Cross and fight against the enemies of Christianity. His watchword was, "All for the Glory of the Holy Name."

Under his pontificate the Holy Name devotion was kept burning brightly by Giannozzo Manette, who died in 1459. The shining example of this splendid layman, especially his love for the Holy Name, led many people to piety. He always attended Mass before he went to work and his biographer, Vespasiano di Bistice, who knew him for forty years said of him that he never heard an untruth, an oath, nor a curse from his lips.

In 1459 Pius II was grieved by the death of his friend and great Holy Name champion St. Antoninus, O. P., Archbishop of Florence. He attended the latter's funeral services in person and paid a beautiful tribute to this great Dominican Champion of The Holy Name.

BIOGRAPHY OF PIUS II

Pope Pius II was born at Corignano, near Siena, later called Pienza in his honor, on October 18, 1405. His family name was Enea Silvio de Picolomini. In literature he is known as "Aeneas Silvius." He was the oldest of eighteen children.

The preaching of St. Bernardine, Apostle of the Holy Name, in 1425, enkindled in him a desire to embrace the monastic life, but his friends dissuaded him and he studied jurisprudence. After a varied life he studied for the priesthood; received ordination in Vienna and was made bishop of Trieste in 1447, and four years later became Bishop of Siena. In 1456 Pope Callistus created him a Cardinal and he succeeded the latter as Pope, August 19, 1458.

The central idea of his pontificate was the Crusade to free Europe from Turkish domination, but he received little encouragement. He was one of the foremost Christian Humanists of his age.

Before he took Holy Orders he had made many grave errors in his earlier writings, which he retracted by a special Papal Bull in which he exhorted the people to disregard his earlier writings, saying: "Cast aside Aenas (the layman) hold fast to Pius (the Pope)."

Pius II was a great scholar. He wrote a geographical description of the whole known world which exercised such a powerful influence on Christopher Columbus. On October 7, 1462, he condemned by a special Brief "Negro Slavery," which was being practiced on the West Coast of Africa. He actively promoted the ransom of Christians who were in captivity among the Turks, and he opposed the unjust oppression of Jews to whom he gave heartfelt compassion.

Pius II encouraged the "Montes Pietates," an institution which relieved the immediate needs of the poor and saved them from becoming victims to usurers. He was greatly devoted to the Blessed Sacrament and encouraged Corpus Christi processions and also devotions to the Blessed Virgin.

One of the outstanding events of his pontificate was the bringing to Rome of the head of the Apostle St. Andrew—the first apostle called by Christ. When this precious relic arrived in Rome it was first deposited in the Church of Santa Maria del Popolo—which is now the titular church of Cardinal Mundeline of Chicago, Ill. The transfer of the head to St. Peter's by the Pope himself was one of the most glorious pageants ever witnessed in Rome. Pope Pius hoped that this great demonstration would awaken a new enthusiasm for the Crusade, but he was disappointed. He then concluded to head a Crusade himself. He reached Ancona, Italy, where he took seriously ill and died August 13, 1464. He was the soul of the Crusade which came to an end with him.

He was buried in the Chapel of St. Andrew in Rome which he had built, but at the restoration of the Church his body was removed to the Church of St. Andrea della Valle, January 6, 1623.

HOLY NAME COMMENT

As I knelt before the tomb of Pius II, in the Church of St. Andrea della Valle in Rome, on September 23, 1930, I found ennumerated thereon the outstanding events of his pontificate. Among them the glorious pageant sponsored by him on the occasion of the solemn transfer of the head of the Apostle St. Andrew from the Church of Santa Maria del Popolo (Cardinal Mundeline's titular church) to St. Peter's. I next visited the Church of Santa Maria del Popolo, where I was reminded of another glorious pageant—the largest demonstration of Christian men that the world had ever witnessed—sponsored by Chicago's Holy Name Cardinal during the Eucharistic Congress in 1926, participated in by almost 300,000 men. This event brought great joy to another Pius, now gloriously reigning. When the author of this article visited His Holiness in 1930 the latter's face beamed with delight when he recalled "Holy Name Night" at Soldier's Field, Chicago, which event had been so graphically described to him by Cardinal Bonzano, Legate to the Chicago Eucharistic Congress.

He who at the hour of death finds himself protected by St. Joseph, will certainly experience great consolation. —St. Teresa.

When the afflictions of this life overcome us, let us encourage ourselves to bear them patiently by the hope of heaven.—St. Alphonsus.

To Those Desiring

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NEWS FROM OUR DIOCESE
OUTSIDE OF FORT WAYNE

SOUTH BEND

CORRESPONDENT
John T. Yelser
211 Badin Hall
Notre Dame, Ind.

Holy Cross Educator Buried At Notre Dame

Funeral services for the Rev. Walter Lavin, 53, of the Congregation of the Holy Cross, beloved teacher and rector at Notre Dame University, who died of heart trouble at St. Paul, Minnesota, last Sunday morning, were held from the Sacred Heart church at Notre Dame, Tuesday morning at eight o'clock. Following the reading of the Office of the Dead, Requiem High Mass was celebrated by the Rev. Timothy Murphy, C.S.C., Notre Dame, assisted by the Rev. James Galligan, C. S. C., Prefect of discipline at St. Thomas College, St. Paul, Minn., deacon; the Rev. James Stack, C. S. C., Notre Dame, sub-deacon; and the Rev. Wm. P. Connor, C.S.C., Notre Dame, master of ceremonies. The body was interred in the community cemetery.

Father Lavin, a native of Lawrence, Mass., studied at Notre Dame University and at Holy Cross College, Washington, D. C. He received the assock in 1902, professed two years later, and was ordained in 1906. He aught in the Department of Latin and Philosophy at Notre Dame University and at Columbia University, Portland, Oregon. During his years devoted to religious service Father Lavin has held pastorates in Plymouth, Ind.; Watertown, Wis.; Austin, Texas, and was assistant pastor of St. Patrick's church in South Bend. Many friends throughout the country and students at Notre Dame, who have known him both as teacher and rector, mourn his death. A Mass in the Sacred Heart church at Notre Dame, Thursday morning, was attended by many students, with whom he has always been popular. He is survived by three brothers and two sisters, all residing in the east.

Passing of Sister Reynalde Mourned

Sister Mary Reynalde, formerly Catherine Claffey of Bertrand, Michigan, a member of the Congregation of the Sisters of the Holy Cross, alumna and member of the faculty of St. Mary's college, Notre Dame, Ind., died at the mother house Monday, February twenty-second, and was buried Wednesday morning, February 24th., in the community cemetery.

Seniors in cap-and-gown attended the funeral with the students in Sister Reynalde's classes. The requiem high Mass was sung by the Rev. William R. Connor, C.S.C., at six a. m.

Sister Reynalde was born in Bertrand in 1864. She was Catherine Claffey, daughter of the Claffey family, devoted friends of the Congregation of the Sisters of the Holy Cross in the days of foundation. She attended St. Mary's until 1882 and entered the community in 1883. Sister Reynalde made her final profession in 1886.

Sister Reynalde spent her mission life in Washington, Baltimore, Salt Lake City, and at St. Mary's, where she was associated with the departments of English and Romance languages. A Mass, offered for the repose of her soul, was celebrated Friday in the college chapel.

Mrs. John Gehring of 508 South St. Joseph street, entertained twenty-five members of the Bengalese Mission club on Tuesday, February twenty-third. Plans were made for a card party to be given March 29th. at the Knights of Columbus home. The meeting closed with the singing of patriotic songs honoring the memory of George Washington.

Members of the Young People's Progress club of St. Casimir's parish were addressed by Dr. L. A. Rose in a lecture on "Care of the Teeth," at its weekly social meeting last Monday night. The Girls' Junior Drama club offered a dramatization of a sketch pertinent to the life of Washington.

A recent report from the Notre Dame Welfare League shows the wonderful relief work that the league has accomplished since its organization two years ago by the Rev. Edward J. Finnegan, C.S.C., pastor of the Sacred Heart church. The league has spent about two-thousand dollars since its organization in social service work in the Sacred Heart parish and at the present time is supplying groceries and milk daily to sixty-eight children in seventeen families, paying for hot lunches for fifty children, and distributing one-hundred and twenty-five loaves of bread weekly. Besides this the league is helping families to improve their living quarters with the aid of some of the local contractors, providing free medical service for poor children, and has placed nine children in Orphans' homes and one in a private home. The expenses of the league run about $150 a month, but the entertainment committee, alone, cleared $500 last year. Mrs. William S. Moore, recently elected president of the organization, said that the league was going to continue its present extensive charitable activities with the same zeal that it has shown in the past.

"The Seal of Confession," a religious drama in five acts, which was staged by the Peter Skarga actors of St. Stanislaus' parish in the parish auditorium last Sunday night, was attended by a large and appreciative audience. Joseph Przybyl, who took the part of the leading character, a priest whose life was endangered because he would not break the secrecy of the confessional, and Helen Zielinski, as the mother, showed unusual talent for amateur dramatics. These two were supported by an able cast.

The play was under the direction of the Rev. Stanislaus Kuszynski, C.S.C., who translated the drama into Polish.

The mission which was begun last Sunday at St. Stephen's church and is to continue for two more weeks has been attended by large crowds during the past week. The Rev. Augustine Bakos, O. F. M., of Welland, Ont., is giving the mission and preaches his sermons in Hungarian. However during the last week of the mission a Chicago Franciscan missionary will have charge of the mission and will give instructions in English.

Daily services include Masses at six and nine o'clock in the morning and sermons each evening at seven-thirty, followed by Vespers and Benediction.

A campaign on behalf of the poor in St. Casimir's parish was launched at a meeting of Kosciusko Civic club on Tuesday night, February twenty-third. An appeal to families to donate old clothing was made and plans for a "beno" party for poor school children were discussed. Leo Markiewicz, John Tafelski, Frank J. Zielinski, and George Krzyzaniak comprise the charity committee.

Stephen C. Grzeskowiak was re-elected president of the St. Adalbert's Church Ushers' organization at a recent meeting. Julius Jurk was named vice-president and Vincent Trzaskowski, secretary-treasurer.

The ushers will stage their fifth annual dance in St. Adalbert's hall after Easter. The committee in charge of arrangements is composed of the following members; Joseph Nadolski, Mr. Jurek, Stanley Cholasinski, Mr. Sciba, Casimir Zielinski, George Markiewicz and Anthony Cadacz.

The organization will hold a special meeting March eleventh to plan its duties in the church services during the Forty Hours' Devotion beginning March thirteenth.

Work was recently commenced by the Ushers' society of St. Stanislaus' church in remodeling an unused classroom in the school for a club room. After the club room has been furnished, a smoker will be given as a formal opening of the new club rooms. The following committee was selected to take charge of the arrangements of the opening; Edward Rzeszewski, Walter Mucha, Walter Szymkowiak, Al Cegielski and Xavier Klota. New members recently accepted will be initiated at this affair.

ELKHART

CORRESPONDENT:
Margaret Allen
512 Gardner Court
Elkhart, Indiana

PINOCHLE TOURNAMENT

The monthly pinochle tournament was held at the community house Tuesday evening, Feb. 23. There were thirteen tables in play. The pinochle prize went to Mrs. Carl Pestaw of Goshen, the bridge prize to Mr. Pestaw. Refreshments were served by the committee consisting of Mrs. Pearl Holts, chairman, Mrs. Theresa Williams and Mrs. Mary Tuttle.

QUESTION BOX

The Question Box held on Wednesday nights at St. Vincent's church has become quite successful. It has drawn a large number of questions each time. It is quite beneficial to Catholics who want to learn about their religion.

"J" CLUB

Miss Mary Emge entertained members of the "J" Club at the residence of Mrs. Michael Rody, 2305 S. Main St., Tuesday afternoon, Feb. 23. Miss Leona Duehmig was assistant hostess.

The club prize was won by Miss Emge. Tickets were distributed for the club's annual St. Patrick's Day entertainment, which will take the form of a variety program this year, and will include a one-act play to be directed by Miss Hannorah Pindell. The club meets again in two weeks with Miss Virginia Ferro, 629 Middlebury St. Miss Mary Goeller will be assistant hostess.

MISHAWAKA

Following Lenten devotions Wednesday evening, Feb. 24, St. Joseph's hall was the scene of a farewell party given in honor of the Rev. Clemens L. Koors, assistant pastor of St. Joseph's parish, who was transferred to the Sacred Heart parish, Whiting, Ind., as assistant to Father Moorman.

Due to the large crowd in attendance, it was necessary to utilize the large auditorium of the school for the party. Joseph Weinkauf, president of the Holy Name Society, was the chairman of the evening. The farewell address was given by Bernard J. Richard. Father Koors was presented with a substantial purse as a remembrance by all the societies of the parish and by many individuals. He was also presented with an electric radio. The Players' Club, of which he was the active director, presented him with a traveling case. Many other gifts from members of the parish and from his many friends in Mishawaka were also received by him.

While Father Koors' sojourn in Mishawakz was limited to approximately eight months, yet his untiring work and willingness to do everything conducive to the work and welfare of the parish and its members created for him an extremely large circle of friends, and many regrets were expressed upon his leaving Mishawaka, and the hope was expressed that his work in his new assignment would be as successful as his short stay in Mishawaka.

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Mrs. Vincent Brunner, 912 East Mishawaka avenue, was hostess Thursday afternoon, February 25, to members of St. Monica's Rosary Circle number five. The members of the circle were pleasantly entertained, and Mrs. William Landgraf received a favor for high score at cards. On March tenth Mrs. Landgraf will entertain the society at her home.

Solemn Requiem High Mass for Mrs. John Bultinck, 1106 East Fourth street, who died Tuesday, February twenty-third, was held at nine o'clock Friday morning, the twenty-sixth, from St. Joseph's church. Rev. Felix Seroczynski was celebrant at the service. The burial was made in St. Joseph's cemetery. Pallbearers were George Goethals, Joseph Weinkauf, Gorge Frick, Benjamin Hoerstman, Fred J. Hums, and Valentine Krillenberger.

Funeral services for Adam Rutkowski, of 1118 Spring street, killed in an automobile accident Thursday, February twenty-fifth, were held from St. Joseph's church last Monday morning at nine o'clock. Rev. Felix Seroczynski, pastor, read the Mass and the body was interred at St. Joseph's cemetery.

The Young Ladies' Sodality of St. Joseph's church are making plans for a dance to be held Easter Monday, March twenty-eighth, in St. Joseph's school auditorium. Miss Josephine Hoerstman has been appointed general chairman of the affair. Vic Labedz, of South Bend, and his orchestra has been chosen to play for the dance.

Members of the appointed committees are as follows: Music and refreshments, Miss Alice McIntee, chairman; Miss Mildred Stoeckinger, Miss Marie Huba, and Miss Virginia Schmitt; decorations, Miss Evelyn Diroll, chairman; Miss Mildred Gerstbauer, Miss Bertille Hornung, Miss Margaret Tripple and Miss Julia McIntee; tickets and publicity, Miss Ruth Kraus, chairman; Miss Betty Myers, Miss Martha Nix, Miss Catherine Kline, Miss Helen Kranitz, Miss Helen Kline, Miss Betty Richard, and Miss Bernice Marsh; patron and patronesses, Miss Mary Agnes Christensona, chairman; Miss Dolores Leyes, Miss Alice Brieler and Miss Edith Bauerlein.

LOGANSPORT

CORRESPONDENT:
Mr. John Carroll
414 Tenth St.,
Logansport, Indiana

IN HOSPITAL

The Rev. Leonard Deininger, assistant pastor at St. Joseph's church, Logansport, is still confined to St. Joseph's hospital.

ST. BRIDGET'S SCHOOL REMEMBERS WASHINGTON

Pupils of St. Bridget's school, Logansport, recently presented a clever patriotic program in observance of the birthday of Washington. Special numbers were given by Anna Marie Conroy, Creda Ruth Hickey, Thomas Swope, Betty Louise Helms, Margaret Lehman, Rita Daniels, Francis Baumann, Donald Settles, Josephine Vitello, Jack Walls and Theresa Walls.

CARDINALS RALLY TO SNATCH GAME

After trailing the Elwood K. of C.'s 11 to 7 at the half the St. Charles' Cardinals of Peru came from behind during the final minutes of play to win a regular scheduled game in the Catholic league from Elwood played at that city recently by the score of 17 to 15.

Elwood took the lead at the opening of the game and held a close margin throughout the first half and part of the second half but the Cardinals came through in nice style to win by a late rally. Murphy was high point man for Peru with seven points and Wearline, Elwood forward, was outstanding for his team with seven points. Only 11 personal fouls were charged against both teams, six being marked against Cardinal players and five being chalked up against Elwood.

RIDGEVILLE CATHOLIC RECEIVES RAIL PENSION

After serving the Pennsylvania Railroad for 47 years and ten months, S. W. Crozier, well known Catholic, and car inspector of the Logansport division, was retired from active service on March 1, and placed on the pension Roll of Honor.

Born in Jay county, Indiana, on Feb. 7, 1862, Mr. Crozier was employed on the Logansport division as car inspector on May 1, 1884 and was promoted to gang foreman on July 1, 1920, was returned to car inspector on March 8, 1921 and has been incapacitated since June 9, 1931.

JOHNNY CORRIDEN WRITES TO LODGE

John F. Dunn, secretary of the Logansport Knights of Columbus has received a postcard from Johnny Corriden, member of the council and coach of the Chicago Cubs, from the Cubs' training camp at Catalina Island off the west coast. Corriden recently made an address to the Logansport lodge.

LOGANSPORT PRIESTS AT KELLY FUNERAL

Five Catholic priests of Logansport have returned from Huntington where they attended the funeral of the Rev. Robert E. Kelly, pastor of St. Mary's church in Huntington.

Those who attended were the Reverends Nicholas Keller of St. Bridget's, James Durham and Leo Breitenbuch of St. Vincent's, and M. J. Aichinger and Francis Marquette, O. M. C., of St. Joseph's. The latter is temporary assistant at St. Joseph's in the absence of the Rev. Leonard Deininger who is confined to St. Joseph's hospital.

CATHOLIC SCOUTS PRESENT PROGRAM

Twenty scouts and three officers attended the Washington program presented recently by Boy Scout troop No. 10 at St. Bridget's hall in Logansport. Deputy Commissioner Joe Rettig inspected the troop and explained the troop rating system. The Eagle patrol won the inspection merits with 97 per cent.

Scouts Alvey Newton and Joe Kienly spoke on Washington as did Scout Master James Welch. An added feature was the Botanical Museum and presenting of an 1837 American Flag to the troop by By Fris.

JACK SMITH OF TEMPLETON, DEAD

Jack Smith, 67, of Templeton, near Oxford, died in St. Elizabeth's hospital at Lafayette Feb. 27, of blood poisoning. Funeral services were held last Tuesday morning from St. Patrick's church in Oxford and burial was made in the Oxford cemetery.

PAT MURPHY, 86, DEAD, RITES AT LOGANSPORT

Funeral services for Patrick Murphy, 86, former Logansport resident who died in Indianapolis, were held Monday morning, Feb. 29, from St. Bridget's church, Logansport, and burial made in St. Vincent's cemetery.

SCHOOL PUPILS VISIT BASKET WORKS

Members of the eighth grade of St. Vincent's school, Logansport, recently visited the Claypool Box and Basket Factory where they were shown the various processes used in manufacturing baskets made at the factory. They were also shown the various kinds of wood used in making different types of baskets.

SOLEMN SERVICES CLOSE MISSION AND 40 HOURS'

A week's mission and Forty Hours' Devotion in St. Bridget's church, Logansport, came to a close Sunday night, Feb. 21, with solemn services climaxed by Benediction of the Blessed Sacrament following a processional of children and men of the Congregation. The church was crowded for the closing ceremonies. The Rev. Anthony Hodapp, O. M. C., was the missionary priest.

LOGANSPORT COUNCIL IN NATIONAL TOURNEY

Logansport Council, Knights of Columbus, will be represented by a team in the national K. of C. bowling tournament that opens in Indianapolis in March. The five men and one utility who have been certified are Herbert Rettig, Capt.; John F. Dunn, Mike Dwyer, Laurel Henry, M. Emmerson and Frank Alberts. The Logansport team will bowl Sunday, March 20.

FATHER SCHALL MAKES ADDRESS

A large crowd attended the "Father and Son" banquet held in St. Charles' school auditorium, Peru, in honor of the Washington bi-centennial observance. Father Scholl of Monterey, Ind., spoke on "The Life of Washington."

MRS. JOSEPH SALES OF DELPHI EXPIRES

Mrs. Joseph J. Sales, 32 years old, of Delphi, a native of Cass county and formerly of Logansport, succumbed to pneumonia Wednesday afternoon, Feb. 24, in St. Elizabeth's hospital at Lafayette. Surviving besides the husband are five children, John Joseph, Richard, Charlotte, Joan and Rose, all at home; the parents, Mr. and Mrs. John Baumann of Washington township near Anoka and four brothers, George Baumann of Logansport, Charles and Louis Baumann of Washington township and Joseph Baumann who resides with the parents.

Funeral services were held Saturday morning from St. Vincent's church, Logansport, the Rev. James Durham officiating. Burial was made in St. Vincent's cemetery.

HAMMOND

CORRESPONDENT:
Mrs. G. Elma Jacobs
4130 Forsythe Ave.,
East Chicago, Indiana

"Everyman" Ready For Raising of Curtain

With the approach of Lastare Sunday, March 6th, Seniors of the Catholic Central High School, Hammond, have practically attained the end of their road so far as histrionic ability is concerned. This Lenten play forms the grand finale for the Senior group in dramatic endeavor. From this time forth graduation and other thoughts will occupy their busy minds.

Without doubt this last appearance does much to bring forth the best efforts of these young people, some of whom possess no slight degree of skill in dramatic art. Although the morality play presents some unusual difficulties of presentation on the modern stage on account of its sacred atmosphere, nonetheless, members of the Senior class are reasonably confident that they will offer a pleasing as well as instructive entertainment to their friends, on the afternoon and evening of Sunday, March 6th. The curtain for the matinee will be taken away at 2:00 p. m., while for the evening performance it will rise at 8:00 p. m. Glee Club and orchestra are collaborating with the Dramatic Guild to make this rendition worthwhile.

Cast of Characters for "Everyman"

Joseph Papach as Messenger; Michael Klitch as Voice of the Lord; Joseph Skozen as Death; Leo De St. Aubin as Everyman; Irvin Liesenfelt as Fellowship; Harold Snay as Cousin; Frances Wachewicz as Riches; Margaret O'Meara as Good Deeds; Alice Broniskowski as Knowledge; Robert Boyle as Confession; Frances Strug as Beauty; Frank Grodzicki as Strength; Mary Sobek as Discretion; Roma Murphy as Five Wits; Anna Kasparczyk as Angel; Joan Therien, Evelyn Lannon as Spirits; Gilbert Crist, Ralph Gard as Monks; Joseph Semancik, Joseph Beres, Edward Niemic, Joseph Gajda, Matthew Bugaj, John Montgomery as Acolytes.

Out of defarence for the wish of the auther no programs will be distributed at the performance of "Everyman," and the public will be asked to refrain from any signs of applause. Contrary to present-day custom the curtain does not drop at the final act.

The faculty and the Seniors extend an invitation to all teachers of the grades as well as their pupils for the afternoon performances and to the general public for the evening of March 6th.

CALUMET REGION

ST. MARY'S PLANS GALA FESTIVAL TO RID EAST CHICAGO OF GLOOM

East Chicago—President Hoover's anti-hoarding campaign will have its counterpart in East Chicago according to plans announced this week by the Rev. Edward Vurpillat, pastor of St. Mary's church here, which is to hold an "Anti Gloom Drive," the latter part of April.

The purpose of the drive, according to Father Vurpillat, is to drive away the last vestiges of gloom with a mammoth Spring Festival and Mardi Gras lasting for three days, after which it is hoped that the final traces of the aftermath of business depression will have been dissipated and a joyous feeling will abound.

Hugh Muckian is chairman of the committee in charge of drawing up initial plans for what is expected to be one of the most elaborate programs ever staged by the parish which has been one of the most active recreational centers in the city. Also on the committee are Leonard Kolb and J. L. J. Miller. A ladies' committee and other assisting groups are to be named later.

East Chicago—Local clergy last week turned out in large numbers to attend solemn century-old rites consecrating the Most Reverend Stanislaus V. Bona, D. D., as Bishop of Grand Island, Neb.

His Excellency is well known to local priests and is a close friend of the Rev. T. F. Chemma, pastor of St. John Cantius' church here.

East Chicago—A record-breaking crowd attend the pinochle and bunco party staged in Memorial hall Sunday evening by the Ladies' Social club of St. Stanislaus' church here.

MUNCIE

CORRESPONDENT:
Miss Kathleen Meehan
410 S. Madison St.,
Muncie, Indiana

FATHER EDGAR CYR TALKS AT CENTRAL HIGH SCHOOL

The Rev. Edgar Cyr, pastor of St. Mary's church, Muncie, was the speaker at special Washington chapel held Monday morning at Central High School. Taking as his subject, "Washington," Father Cyr gave an inspiring talk which has been the cause of much favorable comment. This is Father Cyr's second talk before the Central High School pupils this year.

DAUGHTERS OF ISABELLA GIVE WASHINGTON PROGRAM

Members of the Daughters of Isabella entertained with a George Washington program following Lenten devotions Wednesday evening. The exercises were held at the Knights of Columbus home on East Adams street with Miss Mary Casey in charge of the arrangements. Several clever contests were featured. The program included the singing of the "Star Spangled Banner" and "America's Creed," by the guests; a vocal solo, "Father of the Land We Love," by Mrs. Loretta Morrelssy; a sketch of the life of Washington by Miss Kathryn Doud; a song, "Toast to Washington," by Mrs. Leona Hirschauer. The flag salute was given in unison by the guests. The event was one of the most enjoyable given recently by the organization.

PLANNING BANQUET FOR ST. PATRICK'S DAY

Members of the Ladies' Auxiliary of the A. O. H. are making plans for their annual St. Patrick's banquet which will be held St. Patrick's Day.

Miss Veronica O'Connell, daughter of Mr. and Mrs. Larry O'Connell, has returned to her home from Ancilla Domini to finish her schooling in Muncie and to recuperate in health.

TIPTON

NEW BUILDING TO BE ERECTED AT ACADEMY

Announcement has been made of the awarding of the contracts for the construction of a new gymnasium and recreation building at St. Joseph's Academy northeast of the city.

The new building will be known as St. Katherine's Hall and will be of brick and stone construction. According to present plans it will be erected east of the main building.

Work on the proposed building will start within a short time and it is expected to be completed by the close of next summer.

WASHINGTON PROGRAM GIVEN AT ACADEMY

In celebration of the bicentennial anniversary of the birth of George Washington the Sisters of St. Joseph's Academy arranged a delightful program for Monday afternoon.

An informal reception was held in the parlors where the guests were received by Miss Mary Coady, who impersonated George Washington; Miss Genevieve Holland, in the role of Martha Washington; and Miss Alice Brady as Mary Ball Washington. The pupils wore Colonial costumes with the exception of Miss Mary Bresenham and Miss Madeline Adams, who portrayed President and Mrs. Herbert Hoover.

A clever program was given which included songs, dances and readings, and special numbers by Miss Margaret Tebbe, Miss Regina Wendeln, Miss Juanita Trotter, Miss Dorothy Daniels, Miss Jane Strang, Miss Eleanor Trotter, Miss Mary Esther Boring, Miss Cecile Wells, Miss Esther McQuinn, Miss Eda Bracken, Miss Clara Irelan, Miss Betty Payton and Miss Mary Coady.

Following the program tea was served in the dining room.

MARION

WASHINGTON PROGRAM GIVEN AT MARION

A bicentennial anniversary of the birth of George Washington was commemorated by the pupils of St. Paul's school, Marion, with an enjoyable program at 7:30 o'clock Monday evening. The exercises took place in the school auditorium which was filled to capacity for the event.

The stage was decorated with the national colors. A large picture of Washington, painted and donated to the school by Mr. Bir, was used on the stage and at either side of the picture was arranged an American flag.

The program included the singing of "Our School and Our Country" by the high school; a hatchet drill by the school minims; a playlet, "The Cross and the Flag," by the pupils of the seventh and eighth grades; "Playmates," an action song by the first and second grade children; "Liberty's Onward March," a dramatization by the Freshmen and Sophomores; "I Salute Thee, Old Glory," a song by the fifth and sixth grades; "Flag Dance," by the minims; and a play, "Thy Kingdom Come," in three acts by the Juniors.

The cast for "Thy Kingdom Come" was Florence Carroll, Anna Catherine Barton; Isabelle Carroll, Mary Catherine Booher; Marie Carroll, Margaret Bassette; Kathleen Carroll, Mary Elizabeth Maher; Harriett Carroll, Emma Lutzinski; Philippa Carroll, Theresa Manghelli; Miss Merrill, Lucille Kolling; Carrie, Eleanor Lees; Mammy Ross, Irene Lightner; Helen, Rose Day; Elvira Holden, Aris McBowers; Mrs. Percival Archibald McAllister Smith, Isabella Milligan.

LAFAYETTE

CORRESPONDENT:
Miss Eileen Lamb
926 S. Tenth St.,
Lafayette, Indiana

Noted Scholar Will Speak On Early History

The board of governors of the Tippecanoe County Historical association have long been desirous of stimulating community interest in the early history of Tippecanoe county.

It was their good fortune to secure the Rev. Peter Guilday, Ph. D., J. U. D., scholar, lecturer, historian, writer and professor of church history at the Catholic University of America, Washington, D. C., to address the association and their friends at Duncan hall Saturday evening, March 5, at 7:30 o'clock. All interested in the pioneer history of Indiana are invited to hear Dr. Guilday speak on "Some Phases of the Catholic History of Indiana."

The Tippecanoe County Historical association plans to present a speaker next year who will deal with the influence of other religious groups upon the early history of Indiana.

LEAGUE BANQUET

"It takes the best of courage and the cleanest of living to make championship teams." In these well-chosen words, A. B. Masters, Jefferson high school's popular athletic chieftain, sounded the key note of his address to the two hundred and fifty people who paid tribute to St. Boniface, 1931-1932 Champions, and the four other teams of the local parochial basketball league at a splendidly prepared banquet at St. Boniface hall Thursday night. The 10th annual honorary fete sponsored by the Lafayette Knights of Columbus, was a big success from every standpoint.

Master, the main speaker of the evening, gave a very interesting and fitting address, basing his words on the organization and benefit of athletics for grade school and high school students. The little Jefferson coach paid fine tribute to St. Boniface and the other teams of the Catholic league, and his talk was received with enthusiastic applause.

Other features of the well formed program were brief addresses by Father McCarthy, of St. Ann's Church; Father Bartholomew, of St. Lawrence's; Father Alexander of St. Boniface's; Father Monahan of St. Mary's; Steve Protzo, director of the league; the coaches of the five teams, Herbert Uber and Asst. Coach Laws, of the championship St. Boniface's quintet; Geo. Hession of St. Mary's; Robert Mareus, of St. Lawrence's; John Zink of St. Joseph's and Hoyt Wilson of St. Ann's. Norbert Korty, a member of the Jefferson high school varsity squad, who was formerly a star player in the Parochial league, gave a short, well-rounded talk.

The attractive program was brought to a close with the awarding of the championship trophy to the St. Boniface club by Raymond Steiner, secretary of the league. Squad photographs were given as individual awards to members of the championship team.

After making the awards, Steiner announced the selection of the "All-Parochial" team by the five coaches of the league quintets. The honoring team follows: forwards, L. Brosnahan, St. Ann's; Douglas, St. Mary's; Deere of St. Lawrence's and Sobieski of St. Joseph's; centers, Burkhardt, St. Mary's and Costello, of St. Boniface's; guards, Beutell of St. Lawrence's; Baker of St. Boniface's; Dienhart of St. Boniface's and Hopkins of St. Mary's.

F. J. McIntyre, Grand Knight of the local K. of C.'s, filled the capacity of toastmaster in very commendable fashion.

Mrs. Anna Mecklenburg, 50, wife of Charles Mecklenburg, 1705 Ratner Street, died Wednesday afternoon at St. Elizabeth's Hospital where she had been a patient for six weeks.

Born in Lafayette, August 7, 1881, she was the daughter of the late Mr. and Mrs. Gus Hehl. Her entire life was spent in this city, and prior to her marriage to Mr. Mecklenburg, September 26, 1926, she was employed as a fitter at the Fashion Store. Mrs. Mecklenburg, was a member of St. Boniface's church, St. Mary's Ladies' society, St. Elizabeth's hospital Aid Society and the Third Order.

Surviving with the husband is a son, Charles Leroy; also a sister Mrs. Charles McKendrie, of this city; and a brother, John Hehl of Peru.

The body was taken to the Vlahos funeral home and later to the family home. Funeral services were held Saturday morning at St. Boniface's church. Interment in St. Boniface's Cemetery.

Father Lach Speaker At Professorial Club

Whiting, Ind.—The Rev. John J. Lach, pastor of the Immaculate Conception church, Whiting, in a recent appearance before the Professorial Club here, brought into prominence the Catholic Church and Catholic school as he talked on the subject; "Slovak People as New Citizens and Educators."

In the audience were various professors of public schools, including W. W. Borden, superintendent of the Whiting schools; L. C. Grubb, principal of Whiting high school; and E. L. Riordan, principal of the Whiting Junior high school.

It was the first time the Professorial Club had an outside speaker appear. Father Lach in beginning his address lauded the public school institutions and their system, together with their teaching force.

After concluding his prepared subject, Father Lach spoke about the parochial schools in Whiting. He lauded the great contribution that the Catholic people are making annually to the State of Indiana by supporting their parochial schools. He mentioned the fact that there are approximately 2,000 Catholic children attending the Catholic schools in Whiting. He mentioned also that it costs the State at least $107 per capita per each child in public schools, and that that amount is saved by each child who attends a parochial school.

"We ask for no favors of any kind, but what we demand as citizens, is justice," the pastor told the gathering.

Deacon, Ex-Athlete, Succumbs In Colorado

Colorado Springs.—The Rev. Edmund Kopel, 26, of Haverhill, Ia., has died at St. Francis' hospital here. He was a deacon of the Diocese of Dubuque.

Having completed his studies for the priesthood in December, 1930, the Rev. Mr. Kopel was to have been ordained when he became ill. He was a star basketball player at Columbia College, Dubuque, and St. Mary's Seminary, Baltimore. For a time he played professional baseball.

Priest Arrested For Holding Services

Mexico City.—Accused of holding religious services in violation of the State Law, the Rev. Augusto Gonzales was arrested recently by Vera Cruz State troops, according to word received here. Father Gonzales, it was stated, was arrested at a farm house near Cordoba as he was preparing to celebrate Mass for a small assemblage.

Catholic Action Round Table

Sioux City, Ia.—The second session of a "Round Table of Catholic Action," organized recently at Trinity College, the faculty of which is composed of priests and Brothers of the Society of Mary, was held at the Cathedral School hall, Saturday. The Holy Father's definition of Catholic Action was discussed.

MEGS
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CATHOLIC CENTRAL DRAMATIC GUILD
Presents Stirring Morality Play
"EVERYMAN"
March 6th at 1:30 P. M. and at 8:00 P. M.
C. C. H. S. Gym. HAMMOND

CHILDREN'S COLUMNS

"Suffer the little children, and forbid them not to come to me..."

THE REV. F. J. McAULIFFE,
Our Sunday Visitor, Huntington, Indiana
Editor Children's Page.

FOR CHILDREN OF ALL GRADES

The Little Children's Column.

(Find the answers to these questions yourself and you will not forget them)

THE SEVEN SACRAMENTS

Sacrament of Penance

What are the three parts of the Sacrament of Penance?

What is meant by "confession"?

What is meant by "contrition"?

What is meant by "satisfaction"?

We have the third part of the Sacrament of Penance today, children. You know what it means. If you hurt one of your playmates and then told her that you were sorry, you would try to do something nice for her, to show that you really meant you were sorry. A child that would take candy from a playmate, does wrong. Then that child would be sorry, and would not only give back the same amount of candy, but would give back more. Don't you think the playmate would be happy, and say: "Well, she is sure sorry she took my candy, and now I have more than I had before?"

That is a simple and easy way to know what "satisfaction" means.

We have done something against God's Holy Law, and we are sorry. Besides being really sorry, we offer to God the little penance or prayers that the priest told us we should say after confession.

During the week, if we do not go to confession, we do not say those special prayers, so, you can see how pleasing it must be to God to have you say to Him: "I am not only very sorry for my little faults, but I will do more and say more prayers, to show I am sorry."

This "satisfaction", children, is a part of the Sacrament of Penance. We should say it as soon as we come out of the confessional and thank God. After thanking God for His blessing and for forgiving our sins, we should say our "penance". Maybe it is only two or three "Hail Marys", but it must be said.

Whenever we get the better of another one by crooked dealing, or deception we get the better of our nobler self. We are the losers.

What Children from 10 Years to 12 Should Know.

(Find the answers to these questions yourself and you will not forget them)

THE SEVEN SACRAMENTS

Sacrament of Penance.

Name the three parts of the Sacrament of Penance and explain each one.

Why is "satisfaction" a necessary part of Penance?

Besides saying the "penance" given us by our confessor, what should we do?

When should the sacramental penance be said?

We do not want any of our little children to forget the prayers they are told to say after confession. These prayers must be said. They are very small, and do not take much time. As soon as you have left the confessional, and have thanked God for blessing and forgiving you, begin to say your penance, or the prayers you were told to say.

This penance or prayers to be said, are just little reminders that you have not been a good child, and that you must try real hard to be good in the days until your next confession.

These prayers are called "satisfaction" for our sins. By our sins we have offended God, and now we try to show Him how very sorry we are. Do not think that those two or three "Hail Marys" are enough. Tell God at your morning and evening prayers each day, that you are still very sorry and will try to do better. That is doing your "penance" in the right way.

You can do more. Each day when you get up as soon as you are called, even though the morning is cold, offer that up as a little act of penance. When you are told to do something by your parents, and you would rather keep on playing, do what you are told at once and then offer that up to God as a little penance. See how you can fill your days with things that will be very pleasing to God?

Satisfaction is not just a few prayers, but a thought in our minds telling us we should try to prove to God that we are "sorry" for our sins.

For Pupils of Higher Grades.

(Find the answers to these questions yourself and you will not forget them)

THE SEVEN SACRAMENTS

Sacrament of Penance

What is meant by "satisfaction", in the Sacrament of Penance?

Explain what is meant by "Sacramental" satisfaction?

Explain the meaning of "voluntary" satisfaction?

Which is necessary for the completion of the Sacrament of Penance?

Why should we also practise "voluntary" penance or satisfaction?

As you grow older you will learn more about the "spirit" of satisfaction and penance. You will not be contented with merely the short prayers you have to say after confession. One very holy writer says that we should have an "abiding sorrow for sin." That seems to describe the best idea of our spirit of satisfaction.

This spirit of "making amends" for our sins, is ESSENTIAL in the worthy reception of the Sacrament. It is inseparable from the contrition necessary. But, the actual performance of the "penance" enjoined by the confessor, that is only an integral part of the Sacrament. It is necessary by Divine Precept. We cannot set it aside. If we deliberately neglect it, we must mention it in our next confession.

We cannot receive absolution worthily unless we are ready and willing to receive and to perform the penance which the priest gives us. The penance given us in this Sacrament is more meritorious in God's sight, than any free or voluntary penance that we might perform. We should be very conscientious about the fulfillment of the penance imposed upon us in the Sacrament of Confession.

Any further acts or words or prayers that we offer are most acceptable to God and, coming from a contrite heart, must also be most welcome before the throne of God.

Do you think that we can ever do enough penance to appease God for our sins of omission and commission?

Practice makes perfect.

A New Saint Each Week to Love and Imitate

S—4th Sunday of Lent. Sts. Perpetua and Felicitas.
M—St. Thomas Aquinas.
T—St. John of God.
W—St. Frances of Rome.
T—Forty Holy Martyrs.
F—St. Constantine.
S—St. Gregory the Great.

* * *

Each day of the year the Church presents some Saint for our edification. We shall give you the daily list, and a short sketch of some saint.

MONDAY—ST. THOMAS AQUINAS

St. Thomas is called by the Church, "The Angelic Doctor," and the "Angel of the Schools." God had blessed Thomas with a wonderful mind, and a love for the truths of holy religion. He was born of noble parents, at Aquino, Italy, in the year 1226. At the age of 19 years, he received the habit of a Dominican. This vocation did not please his brothers, so they took Thomas and held him a captive for two years.

At last he escaped from them, and went to Cologne where he continued his studies under Albert the Great. From there he went to Paris to teach philosophy and theology. The writings of St. Thomas are so many and so full of wisdom, that the Catholic Church has always used his treasure-house of sacred doctrine in her teachings. St. Thomas said he learned more from prayer than he did from books.

In fact there seems to have been a word revealed to him as he was praying before the crucifix: "Well hast thou written of Me, Thomas; what shall I give thee as a reward?" St. Thomas answered: "Naught, save Thyself, O Lord."

At the command of Pope Gregory, Thomas went to attend the General Council of Lyons. It was on this trip, in the year 1274, that Thomas took sick and was called to his heavenly home.

Devotion to Jesus in the Holy Sacrament of the Altar, and meditation on the sufferings and death of Christ, formed the principal virtues of our Saint. These two inspiring sources of good are the foundation of the religious life of every person dedicated to God's service.

Let us thank God for having called us to His holy faith. It is a great gift, and the number of those who thank God for it is small.—St. Alphonsus.

Catechism Of Christian Doctrine

By Rev. C. M. WINTERS, Lansing, Mich.

THE INCARNATION

On what day was Christ born?

Christ was born on Christmas day in a stable at Bethlehem more than 1900 years ago.

How long did Christ live on earth?

Christ lived on earth thirty-three years and led a most holy life amid poverty and suffering.

Why did Christ live so long on earth?

Christ lived so long on earth to show us the way to Heaven by His teachings and example.

What is the meaning of the name "Jesus Christ?"

The name "Jesus" means "Savior". The name "Christ" means "Anointed".

GOOD MANNERS.

Just a few more suggestions, children, regarding your good manners at table. These little points help; they help you and help others to enjoy their meals. Practice them at home, or you will never remember to practice them when you are away from home.

In chewing your food keep the lips closed. Is it hard to do? Well that is because you have taken too much food in your mouth.

Whatever is given you or placed on your plate to eat, is for you. Do not pass it on to any other person at the table.

If there are a great many people at table, speak with those nearest you. Do not shout to others at the far end of the table, and cause others to be disturbed. When there are only a few at table, speak in a manner to be heard and understood by all. That does not mean you should shout.

Do not drink when your mouth is full of food. Do not speak when you have food or drink in your mouth.

Soup is to be taken with a spoon, but we should not blow on the soup nor lift high a spoonful and let it fall into the dish to cool it. When through, leave the spoon in the dish. Do not soil the tablecloth with it.

When bread is passed to you, take a piece with your fingers, not with your fork. If someone asks for bread, pass the plate, do not hand the party a piece of bread. It is not proper to take a bite from a whole piece of bread. Break the slice in pieces small enough to handle easy; say, a piece the size of one or two bites.

Do not mop up the gravy in your plate with the bread. Usually there is plenty of water in the kitchen to wash the dishes. If the fork will not pick up the food, then leave it on the plate.

These are simple rules, and some children may smile at them, but they are the best way, and as you grow older you will more fully realize the benefits of having learned to practice them while you are young.

If you wish to take up your abode in the tabernacle of the heavenly kingdom, you must reach there through your good works, without which you can not hope to enter.—St. Benedict.

CHILD'S LESSON FROM TODAY'S GOSPEL

Fourth Sunday In Lent.

The kindness as well as the miraculous power of Jesus, fills all His followers with confidence in Him. Over 5,000 men, women and children had left home and work and even their meals, in order to follow and to hear Jesus. Some might say the people should have stayed home and done their work. Yet, we should be as anxious for the welfare of our souls as for the needs of the body. In like manner, many people cannot understand why young people leave their homes and give up all things in order to be with Jesus.

The rewards of Jesus in today's Gospel show us that He is pleased when we follow Him. We should not think that we are neglecting our daily duties, just because we spend a few precious moments each day in prayer and meditation. "What doth it profit a man if he gain the whole world and lose his immortal soul!"

Would you rather busy yourself about the worldly affairs, or about the salvation of your soul? That is a serious question which many young people ask themselves. The answer many have given is shown by the thousands of young men and young ladies who give up home and family and comforts, in order to follow Jesus. They consecrate themselves to the special service of God in the religious life, and they certainly are not forsaking their duties in life.

Such self-sacrificing souls, carry on the works of mercy begun by our Divine Master. They care for the orphans, the sick, the aged and the poor. What a desert this world would be for the many needy, if it were not for the priests, sisters and brothers, who bring the teachings and the peace of the Gospel to hungering souls!

Would you be willing to follow the Master, even into the desert, if you heard His call? This holy season of Lent, with its multiplied Masses and Communions and prayers, might bring you "that call". What will be your answer?

A GOOD COUNSEL and A GOOD REASON For It.

The Counsel

While hours and minutes daily run,
Murmur softly now and then:—
"In the Name of the Father and of the Son
And of the Holy Ghost. Amen!

The Reason

For Heaven's bright gate is surely won,
By knocking oft and oft again:—
"In the Name of the Father and of the Son
And of the Holy Ghost. Amen!"

—T. D. Sullivan.

EXERCISES FOR THE WILL

We have one priceless possession, shared by all our brothers in the world, and by only one other, and that one, God Himself. I refer to our free will. When God wished to set off from Himself in the far past, a creation that would give him conscious honor, which could learn, of its own efforts, to love Him, He accomplished His high purpose by creating a new will and making it independent of his own by endowing it with His own freedom. God, and man, both free, both limitless, both drawn together in the vastness of space by a great common love. And if God so loved man as to give him the priceless blessing of a free will, it is within the power of man to so love God as to bring that free will back to its source with all the beautiful radiance of the spirit clothing it.

Since the will of man is free and stands alone in the universe facing God it is well for us to understand its majesty and do all in our power to help it grow in the splendor beloved of God. We must exercise our will just as we exercise an arm, making it a strong instrument of the soul in its search for spiritual things.

Below I have listed twelve exercises for the will. Select one, more if you can, and practice it faithfully for a week. Out of it, I promise you, will grow a reward beyond anything of which you dream.

Twelve exercises for strengthening the will:

1. Smile when you would rather frown.
2. Say a gentle word when you would rather speak unkindly.
3. Do a kind deed, be it ever so simple, when you would rather take your ease.
4. Think a good thought when you would rather do no thinking at all.
5. See something beautiful in every ugly thing.
6. Find something interesting in every disagreeable task.
7. Speak only the good word about those who cross your path.
7. Deny yourself some little thing each day.
9. Deny not some love even to that brother who has offended you.
10. Be patient in those moments when the soul is sore beset.
11. Be joyful even in the face of sorrow and misfortune.
12. Give thanks to God even for those things which try your soul.

It is a great folly to be willing to violate the friendship of God, rather than the law of human friendship.—St. Teresa.

CHILD'S BIBLE HISTORY STORY

And now we come to the final trial of Jesus before Pilate. The cruel soldiers had scourged Jesus at the pillar, and had woven a crown of thorns and pressed it down on His head. They had bent the knee in mockery before Him. They even dared to strike Him in the face and to make fun; saying, "Hail, King of the Jews."

The pitiful sight of Jesus seemed to have moved Pilate with compassion. He took Jesus, thus bruised and bleeding, and crowned with thorns up to a high balcony, and showed Him to the people. He said: "Behold the man". The wild rabble cried aloud for His death: "Crucify Him." Pilate asked them: "What evil has He done?" But they cried out: "Crucify Him!"

Pilate seated himself on his throne, and asked Jesus where He had come from. Jesus did not answer. Pilate heard the loud cries of the people and he became very much alarmed. "Shall I crucify your king?" asked Pilate. The people replied: "We have no king but Caesar."

Pilate set aside justice and honor, in order to please the mad mob. He knew Jesus was innocent, and yet had not the courage to free Him. Taking a dish Pilate washed his hands, saying: "I am innocent of the blood of this just Man." Yet he condemned Jesus to death on the cross.

Worldly ambitions crowd Jesus out of the lives of many men. Honor and justice and Christian virtues in general, are brushed aside when they interfere with the earthly careers of many men. The weak, cowardly Pilate was afraid he would lose his place, so he sacrificed every good impulse of his heart, rather than be removed from his position of earthly power. He had been warned, even by his wife, that he should have nothing to do with "this just man." That is why we have in the Apostles' Creed, these words: "Suffered under Pontius Pilate, was crucified, died and was buried."

The Religion I Want

"I want the religion that makes the people happy who possess it."

Then I would advise you to join the Catholic Church.

"I want a religion which will make me feel so sure of its truth that it would be a sin to doubt it."

Then you want to join the Catholic Church.

"I want a religion which teaches that God will reward a man according to his works."

Then you want the religion of the Catholic Church.

"I want a religion which teaches that God is good and kind to all His creatures, and that He has called men to salvation, and thus leaves no man to despair."

Then you had better join the Catholic Church.

"I want a religion that is equally acceptable to rich and poor, to high and low, to the master and to the servant, to the king and the peasant."

Then, of course, you want the religion of the Catholic Church.

"I want a religion that makes children members of the fold of Christ and treats them as such."

Then you will find such a religion in the Catholic Church.

"I want a religion that does not teach one day what it will probably deny the next."

Such a religion can only be had in the Catholic Church.

"I want a religion that will permit me to hold communion with my dear departed relatives and friends."

Your want will be satisfied when you join the Catholic Church.

"I want a religion that will give me a plan and reasonable way of obtaining pardon for my sins, and show me how I can obtain a sure absolution."

Such a plain and reasonable way is known to all those who belong to the Catholic Church.—Ex.

OFFERINGS

I wanted to make, for His altar,
Lace filmy and fine as a foam;
O, the love I would weave with the stitches,
To put in my Lord's earthly home.
But there was a great pile of mending,
And there were Anne's dresses to make;
Those done, I was too tired to fashion
A thing I could ask Him to take.

I wanted to go in the morning,
And bring Him a flower, wet with dew;
To offer its freshness and fragrance
With the day that was yet pure and new.
But there was the baby, just waking,
And hungry, small mouths to be filled;
By the time all the flurry was over,
The songs of the morning were stilled.

But somehow I found just a minute
In the heart of my busiest hour;
I said, "Will you take this, dear Jesus,
Instead of the lace, or the flower?"
Then I heard a clear word in the silence,
And I saw what no other could see—
For when I went back to my kitchen,
I found Him there, waiting for me.

—M.

Lord, hear me plead
Thy help today,
For I have need
Of help on the way!
Lord! Should I fail,
Yet will I pray,
Teach me to live
To love and pray!

—Anthony F. Klinker.

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SUNDAY STORY

THE TORCH

Goodness is light and evil is darkness. We need our eyes to see goodness, but evil reaches out and touches us with clammy fingers in the dark. As we do good deeds we light torches along our path. As we do evil deeds we put out the lights that others have lit around us or that we have lighted.

If we put out a light and a brother stumbles and falls into a pit, is it the fault of the light that is out or of him who put out the light?

If we light a torch with a good deed and place it in a troubled spot and a brother, therefore, sees the danger and avoids it, is it the fault of the light or of him who lit the light?

Now, there are those who light lights and there are those who never light lights, and there are those who go about putting lights out.

And if there are no lights about us is there not need for us to light torches of good deeds?

And if others go up to torches that are already lit and try to put them out is there not need to say to such: "Brother, do you so love darkness, that you would put out that light?" And if such a person persists is there not need to wait by the darkened torch and relight it with a flash from our own noble nature?

And there is a God, a very great and wonderful God, who sees through the world as through a sieve and in whose eyes light is pleasant and the torches of men things to be happy over.

Light, therefore, your torch; be it a smile or a kind word, or a noble deed, or a good thought, or a "Thank you!" for things received. Light it and leave it. It will not fail though the years go and men pass, and the way of life is trodden deep and smooth by the patter of uncounted feet.

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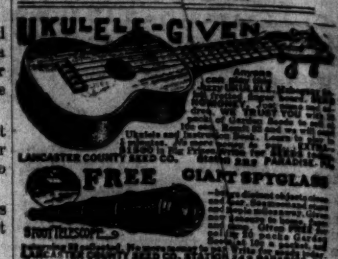
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